TVVO SERMONS

DELIVERED AT St. *Peters* in *Exeter*.

BY

RYCHARD PECK,
Master of Arts, and Minister of Gods word, at *Columpton* in *Devon*.

LONDON:

Printed by THOMAS HARPER for *Ambrose Ritherdon*, and are to bee sold at his Shop in *Pauls* Church-yard at the signe of the Bull-head. 1632.

TVVO SERMONS

DELIVERED AT S.
Peters in Exeter.

BY
RYCHARD PECK,
Master of Arts, and Minister of Gods
word, at *Colompton in Devon.*

LONDON
Printed by THOMAS HARPER for
Cambrose Rotherdon, and are to bee sold at his
Shop in *Pauls* Church-yard at the signe
of the Bull-head. 1622.

THE GREAT DAY DAWNING.

OR, CHRISTS NEERENES to Iudgement.

Deliuered in a Sermon before the Iudges, at the Lent-Assizes in *Exeter*. *Anno* 1632.

BY

Rychard Peck, Master of Arts, and Minister of Gods word, at *Columpton*, in *Devon*.

MICA. 2.7.

Do not my words do good to him that walketh vprightly?

Ἔσο ἄνθρωπε ἐναγώνιος πάντοτε τὴν κοινὸν δεσπότην ὁρῶν ἐπὶ τοῦ βήματος καθήμενον. Chrysost. Hom. in 2. Aduent Dom. *Sis semper pavidus mi homo pro Tribunali sedentem communem Dominum cernens.*

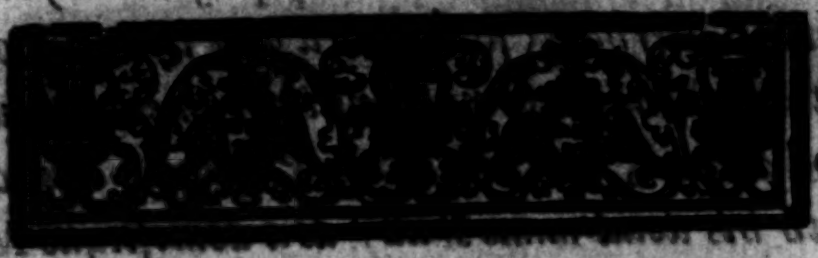
LONDON,

Printed by *Thomas Harper* for *Ambrose Ritherdon*, and are to be sold at his Shop in *Pauls* Church-yard at the Signe of the Bull head. 1632.

Peck, R.

Errata.

Page 7 line 7. read [illegible] *p.24. l.29. r. neuer. p.26. l.6. r. that rack. p.33. l.10. r. [illegible] p.35. l.2. & 3. r. X for Y. p.35. l.26. r. do not fit. p.37. l.29 X for Y.*



TO
THE RIGHT WORshipfull *Edmund Arscot*, Esquire,
High Sheriffe of the County of Devon, Grace, Mercy and Peace be multiplied.

Right VVorshipfull,

IT befell this Sermon in its deliuery, what some pregnant animals doth sometime in theirs Times orifice was so strait, affaires of publique Iudicature, like impatient Midwiues, so violent to haue all soone out, that limbs not a few were left behind. This after-birth (extorted by friends importunity) hath brought out all, and presents you the whole Fœtus with its intended integrals, though weake I confesse, and very feeble. My humblest intreaty now is but the hire of a roome or two vnder the roofe of your Affections for

for ſhelter a little, or if I may preſume it) education. Perhaps (ſo the Lord giue life and power to it) it may become, if no inſtrument of much good abroad, yet (like King Philips Seruitour with his dead-mans skull) as a domeſtique Monitor to ſerue in daily to your thoughts ſome μνήμην or timely watchword for preparation againſt the great Iudge his comming. Wee are all too apt by Satans guiles, the deceits of ſinne, and bewitching cares and profits of this life, as by ſome Mercuries pipe, Argos-like to bee ſung aſleepe, and ſo like fooliſh Virgins out-ſleeping ſeaſons of getting oyle in our lamps, to bee caſt behinde hand: How ſeaſonable then ſome thorn at ſecurities breaſt to keep it waking, that when the Iudge appeares, our lamps bee trimm'd, our loynes girt vp, our lights burning. Worthy Sir, if this Infant-attempt may proue auayl-ſome to ſuch an end, either on your owne or any others ſoule, take it, tis yours, vſe it. Here will bee enough for me. My Maſter ſhall haue glory, you boldneſſe in the day of the Lord Ieſus.

Columpton April 30.
1632.

Your Worſhips very
obſeruant Chaplayn,
Rychard Peck.

IAMES 5. 9.

Behold, the Iudge standeth before the doore.

GOds Ministers are like *Davids* watchmen vp ouer the City gate, (2 *Sam.* 18. 24) set on high, as from some Watch-tower for the peoples safety, to ken abroad who bee going and comming. Our Apostle heere seemes such a Watchman; his tidings (among other) these: ***Behold, the Iudge standeth before the doore.***

The words (if you minde their reference to what goes before) are an enforcement of a reason brought by the Apostle for deterring Christians from vncharitable grudging and impatient stomaking one against another vpon mutuall illations of wrongs and iniuries. The frame they are set in stands vp thus ioynted;

1 a Dissuasion: *Grudge not one against another.*

2 a Reason of that dissuasion.
- 1 Intimated in specifying or rather cautioning the iudgement or danger thereby incurr'd: *Lest ye be condemned.*
- 2 Enforced from the neere appropinquation of the Iudge that may inflict that iudgement: *Behold, the Iudge standeth before the doore.*

Or (if you will rather πικρῶς, and in grosse) thus, μὴ στενάζετε, *Grudge not one against another*; there's the sinne disswaded: ἵνα μὴ κριθῆτε, *that yee be not condemned* (of the Lord namely, say Interpreters) there's the ground or reason of that disswasion. Where on, to strike deeper impression, for more aduised notice of what hee said, he forewarnes them of the Iudge (that both can and will condemne them) now not so far off, but that (ere they think on) may light on their skirts, and take them tardy. *Behold, the Iudge standeth before the doore.*

Parens. Others

You haue had the connexion of the words with former. Now doe yee but vnioynt this frame a little, and cull the words from the rest apart by themselues, and they are a preadmonition of the instant neerenesse of the great Iudge to judgement; *Behold, the Iudge standeth before the doore*: Where the parts are two,

1 An acclamation (as I may so say) in that demonstratiue, *Behold.*

2 A Proclamation. *The Iudge standeth before the doore.*

For the first, the Acclamation, Ile touch that but lightly, and lay it aside: *Ecce, Behold*, a word that stands at the head of my Text, not for a cypher to fill vp the number of words only, but like a Comet portending some ensuing matter of much consequence: or like some Trumpet blowne vp before a Proclamation to call and lure off mens thoughts from other obiects for the more intent attention, and hath that vse here in the entrance that *Dauids Selah* (say some) hath in the end of a sentence: as if thus the Apostle, *Sensibus hoc imis* (*res non est parva*) *repone*, Tis a matter not a little worthy your deepest notice, thinke on't,

Alsted. Encycl.

on't, take notice of it. *Behold.*

Loe the benum'd deadneſſe of our ſtupid hearts; the earthly mindedneſſe of our dunghill affections; how ſuffer we them to bee ſwallowed vp into the inſatiably-deuouring gulfes of the pleaſures of ſinne and profits of the world! whereby ſo vnapt become wee to looke about vs in things conducing to our euerlaſting welfare, that no leſſe then ſome ratling alarme muſt bee firſt ſtruck vp, ere wee'll open our eares to heare, or our eyes to *Behold the Iudge ſtanding before the doore.* But *Vſe*

I intend not to detaine your patience in the porch: Let me vnlock the doore, and lead your thoughts in vnder the main roofe and maſter-peece of my Text, the Proclamation. *The Iudge ſtandeth before the doore.*

The parts here are two, { *Quis*, *Quid*, } or { 1 a Subiect, *The Iudge* 2 a Predicate or Attribute, *ſtandeth before the doore.* }

About which parts ere I lanch forth into the ſtreame of my intendment, giue mee leaue to vſe this double method, ἀνάλυσιν, ϛυνθεσιν, Reſolution, Compoſition. By the firſt Ile open them in giuing the ſenſe & meaning of the words: by the other reunite and ſumme them vp againe together into ſome Doctrinall *Theſis.* This done, Ile get a board and ſet forth.

For the firſt, Reſolution of parts, Ile finiſh that in the Solution of two queries. Firſt, on the Subiect, who and what this Iudge is. Secondly, on the Attribute, what meanes his ſtanding before the doore. 1

Firſt, who and what this Iudge is? Queſt. 1.

Peck, R.

Answ. No ordinary and common Iudge (be sure) whose skill and acts of iudicature comparatiuely are at best but imperfect, limited, and reach no further then τὰ πρακτὰ, a few matters of fact amongst men; no but a Iudge κατ' ἐξοχὴν, one by an ὑπεροχὴ, or transcendent excellency infinitely euery way surpassing all others. No temporall or earthly Iudge liable to like frailties that are other men, and meriting oft-

Homer Batrach. times Gods ὄμμα ἔκδικον, his reuenging eye as well as others: But one of whom wee may say most truly what Papists falsely of their holy father the Pope,

Dist.14. Can. Si Papa. *Omnis judicans, à nemine judicandus*; one who iudgeeth all men, but to be iudged of none; yea, the very Iudge of Iudges. No mere or simple man neither, no nor Saint or Angell, but one to whom both Saints and Angels doe acknowledge homage, and very deuils crouch; θεάνθρωπον, one both God and man,

Phil.2.7. Psal.22.6. Isa.53.3. Christ; blessed for euer. Who though while on earth a seruant, תולעת ולאאיש a worme and no man, most vile, contemptible, yea himselfe like a malefactor ac-

Mat 28 18. Phil.2.9. cus'd, arraygn'd, condemned; yet now inuested with all Regall power both in heauen and earth; now exalted aboue euery name that's named, is by the authority of God his father ministerially (in respect of manhood namely) deputed the visible and generall Iudge at last of the whole world. And would yee know what a Iudge this is? Tis one for power al-

Act.17.38. mighty, none shall withstand him; for wisdome wonderfull, none shall deceiue him; for maiesty dreadfull, none shall out-face him; for iudgement most iust,

1 Chro.28.9. Acts 1.24 none shall trip him; καρδιογνώστης, one that will search the very reines of men, and dig open the hidden ca-

Rom.2.11. uernes of euery heart; ἀπροσωπολήπτης, one irrespectlesse of

of persons, that will iudge impartially according to each our workes: whom no bribes shall corrupt, nor greatnesse brow-beat; whom intreaties shall not moue, nor teares deflect: that will take a most strict account of all mens wayes, and will not put vp the wilfull transgressions of his lawes; that blessed and only Potentate, that King of Kings, and Lord of Lords; in whose power it is to kill and to keep alive, to saue or to damne eternally: who descending at last day from heauen with a shout, enroab'd with shining glory, attended with a traine of Angels, and riding vpon the wings of flaming fire, shall by the voyce of an Arch-angell and with the trumpe of God rouze vp the dead from their beds of dust, and by a generall summons both of quick and dead gathering all before him, shall from his Throne of iudgement erect in the ayre, plead with all flesh. Where sheepe and goats, good and bad one seuered from t'other, and all the bookes both of nature, Scripture, conscience, and of Gods omniscience shall be opened, and euery one iudged out of those things which shall be written in those bookes according to their works. This done, an eternall doome and sentence shall he passe of glorification vpon his elect and faithfull, *Venite benedicti, Come ye blessed, &c.* of condemnation vpon impenitent reprobates, *Ite maledicti, Go ye cursed, &c.*

1 Tim. 6.15. Deut. 32.39.

1 Thes. 4.16. Mat. 25.31.

Mat. 25.32. Mat. ibid.

Reu. 20.12

Mat. 25.34.41.

You haue seene the Iudge. But what of him? *Hee standeth before the doore.*

What's that? that's the second question.

Quest 2.

Answ. There are two doores in Scripture mentioned, before which Christ standeth: the one within vs, the other without. Christ stands at the one to tender grace; at the other to bring in iudgement.

Peck, R. 19522a

Mans heart's the one, whereat Christ daily presents himselfe, and by the preaching of his word knocks for entrance. *Behold, I stand before the doore and knock*, Reu. 3. 20. The other that of Christs great Iudgement-hall, and meant in my Text; before which (in a borrowed forme of speech) Christ may be said to stand, when as his exceeding neerenesse vnto iudgement is to be noted, intimated. For as in vsuall speech, that stranger wee say, is come very nigh our house, that's now standing before our doore: So here, so nigh proclaimes our Apostle this great Iudge his approach to iudgement, as of one already before the doore: Nay, and that not sitting neither, much lesse retiring backe againe, as foreslowing entrance, but standing as one awayting, and ready instantly to step in as soone as but the doore is opened. Thus briefly for resolution of parts.

2 In their *Synthesis* or composition, secondly, Ile do but this, set and ioyne them againe together, and that into this double frame;

Doctr. *That the comming of Christ the great Iudge of the world is not farre off, but very neere at hand.*

Beloued, take not the proposition as intimating any intendment of enquiry after the definite and exact point of this great Iudge his neerenesse: our Sauiour checks such curious scrutiny, when *Acts* 1. 7. οὐχ ὑμῶν ἐστι, *'tis not for you* (saith he) *to know the times and seasons which the father hath put in his owne hand*; Mar. 13. 32. and auerres the knowledge of the very day and houre a depth beyond the fathom either of men or Angels. My ayme is, minding no deeper wading then along the shoare of Scripture, to stay my discourse only vpon the indefinite and indeterminate neerenesse of this

Iudge

Iudge his comming, and thus ſenſe it. Tis not farre off, but very nigh at hand; though how neere for houre, day, month, or yeere I dare not with ſome to attempt to calculate.

And here let me demand your thoughts. Can we thinke that hee (whoſe approach ſpeeds daily onwards) can after fixteene hundred yeeres ſtanding before the doore, bee by this time farre off from ſtepping in? or that he (who promiſed concerning this his ſecond comming, *Behold I come quickly*; and againe, *a little while, and ye ſhall ſee me*;) that hee can now bee any great way off, ſince ſo many hundred yeeres of that little while or quickly is already ſpent? No, if Saint *Iohn* in his time ſaid truth, 'twas ἐσχάτη ὥρα, *the laſt time*; Saint *Peter* in his time, πάντων ἤγγικε, *the end of all things is at hand*; Saint *Paul* in his time, κύριος ἐγγύς, *the Lord is nigh*, ἔτι μικρὸν ὅσον ὅσον, *yet but a little while, and hee that ſhall come, will come, and will not tarry*; then ſurely after ſo long flux of time ſince that, muſt it now bee much more true, that the comming of Chriſt the great Iudge of the world is not farre off, but very neere at hand.

Reu.22.12
Ioh.16.16

1 Ioh.2 18.
1 Pet.4.7.
Phil 4.4
Heb.11.37.

Would you haue me attempt any farther euiction of this verity; Ile not borrow any helping hand from Rabbi *Eliahs* dreame in the Iewiſh Talmud, of the worlds laſting but ſix thouſand yeeres, whereof תהו ואלמ &c. 2000 empty without Law written, 2000 vnder the Law, 2000 vnder the Meſſiah, (of which laſt 2000 are 1630 already gone) and for the many iniquities of men (ſaith hee) ſome of that time ſhall not bee expired. Neither will I preſſe you with *Lactantius* or Saint *Ieromes* coniectures, who becauſe, ſaith *Peter*, *a thouſand yeeres with the Lord*

Vid. Galatinum de arcanis catholicæ veritatis, lib.4 cap 20.

Hier.in Pſ.98. Lactan. Inſt.Divin.l.7.c.14.
2 Pet.3 8.

19522a Peck, R.

are as one day, haue therefore thought, that as the world was six dayes creating, and then followed the Sabbath; so answerably that the world should continue for six thousand yeeres, (as gueſt the Rabbi before) and then should succeed the eternall Sabbath, but adding thus; that as the legall Sabbath began (say they) not at the full end, but in the euening of the sixt day; so that this eternall Sabbath shall probably begin not iust at or after the full end of 6000 yeeres, but a little before. Neither will I make vse of *Cusanus* fancy, who dreaming that the distance of time betweene Christs incarnation and the worlds dissolution should answere the interstice between the Creation and the Deluge, hath conceited, that as the world from its creation lasted 1656 yeeres, and then was wholly drowned; so from its re-creation by Christ incarnate, that it shall likewise last the like 1656 yeeres, and then be dissolu'd by fire at Christs second comming. Nor will I adde what Mathematicians, some will seeme to elicit for Christs neereneſſe, either from some late coniunction of Planets, or specially from the daily decay of the world, who obseruing not only in generall most things sublunary to decline from their former vertue, strength, and power; but the very Sunne it selfe (say they) to want much of its influentiall vigour, that once it had, whose distance from the center of the earth is 9976 leagues shorter now (say they) then in *Ptolomees* dayes) would hence haue more then probably portended the imminent end of all things. These and the like φαινόμενα, or empty speculations, for farther euidencing my propounded Doctrine, I dare not meddle with, contenting my self with S. *Austins* modesty, that profeſſt ingeniously;

Vid. Espenc. in 2 ad Tim pag. 80.

Vid. Aret. Prob. de interitu mundi pag. 1016.

ously; for our Sauiours return to iudgment, *Tempora dinumerare non audeo*; I dare not number or set down the precise times. You know the sense you must take me in, a neerenesse, to wit, not definite, determinate, but indeterminate, indefinite; for proofe whereof, leauing the by-wayes of mens fancies, the safest road for me to trauell in will be such Topique mediums as plaine Scripture lends me. Where that might be prefixed first, that Saint *Iohn* suggests from the Deuils wrath, because his time's but short; whose rage and fury since euery where daily it growes greater and greater, more furiously now bestirs it selfe then formerly wont; what argues it, but the date of his time euen almost out, and consequently Christ the Iudge euen now at hand: like some ill-minded Tenant (it seemes) whom if you should see to make hauock and spoile of euery thing vpon his Tenement, fell the trees, rack out the ground, hew the hedges, teare downe the gates, rifle the house, would you not be ready to think, sure this mans lease is almost expired, that he playes such reaks: So here, that the Deuill now so ruffles abroad as if he were mad, so stirres vp contentions, conspiracies, tumults, warres, so labors to bring all kinde of sinne in fashion, to conuert the world all into pride, drunkennesse, whoredome, Epicurisme, Atheisme, and attempts aboue former wont to doe all the villany and mischiefe that euer he can; what implies it but that he sees (as indeed it is) the date of his lease euen quite expired, and Christ now at hand to iudgement?

Aug. Epist 78.

Reas. 1. Reu. 12. 12.

I might adde secondly that which most moderne Scholiasts *that I haue met with but one *on the Reuelation do ioyntly iump in, that fiue of the seauen Trumpets

Reas 2.

**Pareus*, with others.

* *Napier*, that casts these times vnder the seuenth Trumpet.

Peck, R. 19522a

Trumpets namely, mentioned *Reu.* 8. and 9. haue already ſounded, and that we of theſe times are fallen into the dayes of the voyce of the ſixt Trumpet, the ſeuenth and laſt being thought will bee the Archangels Trumpet that ſhall ſound to iudgement: which if ſo, our inference then how eaſie, that Chriſt cannot be farre off now.

Reaſ. 3. But what think you rather thirdly of the accompliſhment of moſt thoſe ſignes foretold in Scripture, as forerunners of Chriſts ſecond comming, betokening not the certainty only, but the vndoubted propinquity thereof, though indeterminate: will not the reall and true impletion of theſe conclude his neereneſſe? Suruey particulars, Generall Apoſtaſie, Reuelation of Antichriſt, Reuiuing of the Goſpell, Depth of Security, Ripeneſſe of ſinne, and ſome others.

Signe 1. 1 Generall Apoſtaſie, that which Saint *Paul* mentions, as in the (1 *Tim.* 4.1.2.) ſo eſpecially (2 *Theſ.* 2.3.) where treating ſomewhat of the day of iudgement (whereof the Theſſalonians had beene by falſe teachers halfe poſſeſſed that it ſhould falin their very life time) *that day* (ſaith he) *ſhall not come* ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, *except there come a falling away firſt.* Which defection if with *Ambroſe, Haymo* and others you conceiue a politicall only, in the reuolt of Kingdomes many from the Roman Empire; why? ſuch a defection, hath it not beene long ſince made; when as (the Empire hauing beene miſerably battered by the Weſterne inuaſions of Goths and Vandals, and by the Eaſterne of Turks and Tartars) thoſe Kingdomes that had erewhile beene brought vnder its yoke of tribute and ſubiection (as *France, England,*

Ambr. in 2. Theſ. Haymo in locũ. Beda.

Spaine,

Spaine, Lumbardy, Denmark, Sweden, and others) falling there-from, and vpon this aduantage resuming their ancient Polity and State, became as now they bee, vndepending, or absolute Monarchies in themselues? But if an Ecclesiasticall defection or an Apostasie spirituall (that which Writers most both moderne and ancient doe ioyntly pitch on as the Apostles meaning) standing in a generall defection from faith and religion catholique, taught in Scriptures; hath not such a defection behapned likewise? I appeale to the Orientall Churches planted first by the Apostles hands themselues; how ouer-run now with the blasphemous dreames of their Prophet *Mahomet*! I appeale to the Occidentall: what a notorious reuolt hath there been made from their primitiue faith and purity? Is't not euidence sufficient, the vniuersall leprosie of Heresie and impurity that hath so ouergrowne the whole body of the Church of *Rome*, that for these many yeeres not one print almost of pristine soundnesse can be espied? Is't not euidence sufficient, those infinite ἐθελοθρησκείαι, superstitious will-worships, and traditionall inuentions of men, that since the first 600 yeeres haue by the vsurpt authority of the Bishop of *Rome* preuail'd and gotten head in the Westerne Church? Is't not euidence sufficient, those innumerable errours not circumstantiall onely, but fundamentall, and these expresly or consequentially, so at least, confirm'd now by their *Trent* Anathemaes, as their resolu'd doctrines, and the peremptory Tenents of their Church: (their Iustification by works, Popes supremacy and infallibility, merit, freewill, satisfaction, supererogation, worship and inuocation of Saints, purgatory,

Doctissimi quiq; Apostasiam hanc interpretantur de defectione plurimorum à vera catholica Christiana fide & religione. Zanch.

1 Tim. 4 1. ἀποστήσονται τῆς πίστεως.

Peck, R.

prayers to and for the dead, adoration of the Eucha-
riſt, Tranſubſtantiation, priuate Maſſes, pardons, in-
dulgences, *& catera pecora campi)* in all which haue
they not left their firſt eſtate? palpably deuiated from
plain rule of Scripture, and fallen from that firſt Ro-
man faith and worſhip taught them once by *Paul* in
his Epiſtle to Romans? whereby that *Bethel* once,
how is it become a *Bethauen* now, and that City that
was once Faithfull, now a Strumpet? I ſpare proli-
xity in a fact ſo plaine: But doe yee ſee what iſſue?
The Apoſtaſie by *Paul* foretold then hath already
been, and ſo one forerunner of Chriſts ſecond com-
ming paſſed; muſt wee not henceforth then look
for Chriſt? But

Signe 2. 2 With this *Paul* connexeth our ſecond progno-
ſtique, the reuelation of Antichriſt, the head indeed
of that forenam'd Apoſtacy, when as *(2 Theſ. 2. 3.)*
that day (ſaith he) *ſhall not come, except firſt that man*
of ſinne be reuealed, that ſonne of perdition. Now can
we haue him brought plainer vpon the worlds Stage,
plainer diſcouered then he is already? I meane not in
the Turk (to whom the great Antichriſts deſcription
made by *Paul* and *Iohn* are not truly competible) I
meane not in ſome indiuiduall Iew of the tribe of
Dan, of a virgin borne by the Deuils helpe, to ſit at
Ieruſalem, whom *Enoch* and *Eliah* forſooth retur-
ning from the terreſtriall Paradice, muſt buckle with
three yeeres and halfe before Chriſts Comming, *Bel-*
larmines Chimera; But that Beaſt that Saint *Iohn*
ſaw horn'd like a lambe, but tongu'd like a Dragon;
that purple ſtrumpet and whore of *Babylon*, that
monſter of Luciferian pride, mounted vpon the ſea-
uen-headed Beaſt, or ſeauen-hill'd City, the Pope or

2 Theſ. 2.
Reu. 13. & 17.

Bellar. De Rom. Pont. lib. 3.
Reu. 13. 11.
Reu. 17.

Reu. 17. 7. 9. 18.

Papacy

Papacy of *Rome*. For I demand who's the Antichriſt if not he that ſitting in the Temple of God, and ſeated in his chayre of Peſtilence (couertly at leaſt) oppoſeth Chriſt in all his offices, and exalteth himſelfe aboue all Kings and Emperors, that are called gods? Who's the Antichriſt, if not he that being but a ſilly man, yet claimes all power both in heauen and earth, makes lawes of his owne to binde mens conſciences, and diſpenſeth when hee liſts with the breach of Gods? that vſurps authority to forgiue ſinnes, to put downe Kings, and diſpoſe of Kingdomes, claymes ſupremacy Monarchicall ouer the whole earth, both in ſpirituals and temporals, as Chriſts Vicar generall on earth? Who's the Antichriſt, if not he that ſets vp a new ſacrifice propitiatory for ſinne, preferres his Decrees and traditions before Gods written word, makes himſelfe the infallible Interpreter of holy Scripture, and ſupreme Iudge of controuerſies? Who's the Antichriſt, if not he that mangles Chriſts Sacraments as hee pleaſeth, addes new of his owne, and maintaines flat idolatry both in the breaden hoſt, in the inuocation of the dead, and worſhip of Saints reliques, images: forbids mariage, commands conſcientiall abſtinence from meates, ſeduceth men by lying miracles, and hath drank himſelfe drunke with the blood of the Saints? If *Iohn* Biſhop of *Conſtantinople*, that for a ſeaſon only claimed the title of *Sacerdos univerſalis*, vniuerſall Biſhop, was by Pope *Gregories* confident aſſertion *Præcurſor Antichriſti*, the Forerunner of Antichriſt; then the Biſhops of *Rome* that ſince *Boniface* the third haue euer vſed this title, are that Antichriſt indeed: So that we doubt not with him in *Aventinus*

2 Theſ. 2. 4.

1 Tim. 4. 3.

Ego fidenter dico, quiſquis ſe univerſalem Sacerdotem vocat, vel vocari deſiderat, in elatione ſuâ Antichriſtum præcurrit. Greg. Papal. 6. Ep. 30. de Iohan. Conſtantinop.

Peck, R.

Petrus Iohan. apud Auentinum

timus to auerre, *Papam esse Antichristum*, that the Pope is Antichrist: which Antichrist as he was conceiued euen in the Apostles dayes, at what time the mystery of iniquity was working, strouc vnto birth for 300 yeeres after by aspired superiority betweene the Patriarchall Sees: borne about *Constantius* reign, when that sounded from heauen, *Seminatum est venenum in Ecclesia*, poyson is sowne in the Church: Christened (as I may say it) by *Irenæus* with the Beasts numerall name, *Lateinos*, whose Church hath beene called the Latine Church, and whose Liturgy yet is Latine all: So in *Boniface* the third was hee set vp in his throne, when stil'd by that parricide *Photius* Emperour, *Episcopus Oecumenicus*, Oecumenicall or vniuersall Bishop: but then especially more openly reuealed, then in his flourishing prime, when afterwards out of the Empires ruines or at least translation encreased, with secular dominion, possessed with both the swords, decreed χριτὸς ὁ ἀναμάρτητος, the infallible and vnerring Iudge of all controuersies, from whom no appeale, and superior to all generall Councels. So then Antichrist is reuealed, our second prognostique of our Sauiours second comming. Who as hee hath beene mortally wounded since *Luthers* time, by the sincere preaching of the Gospell: so the Lord (we trust) will go on daily more and more to consume with the spirit of his mouth, and destroy vtterly with the brightnesse of his comming, which whether the Lord be now about to doe, conjectures are not improbable: only I referre vnto your secret thoughts what God is acting by the hand of *Sweden*.

Platina in vit. Siluest. Irenæus lib. 5. cap. 25. Reu. 13. 18.

In Concil Lateran. An. 1516.

2 Thes. 2. 8.

Signe 3.

3 The wonderfull reuiuing of the Gospell in most parts

parts of the Christian world. I meane not here that preaching of the Gospell whereof our Sauiour speaks (*Mat.* 24.14.) that the Gospell should be preached in all the world, and then should the end come; (conceiued by some both Protestants and Papists an vndoubted *præludium* of Christs comming to iudgement:) that (saith *Chrysostome*) was fulfilled in the Apostles dayes, through whose Ministery the Gospell was come into all the then inhabited world, and then came the end that our Sauiour meant οὐχὶ τῦ κόσμυ (saith *Theophilact*) ἀλλα τ Ιερουσάλημ, not of the world, but of *Ierusalem*. That reuiuing rather meane I, euen that glorious proruption of the Gospels light from amidst the foggy mists of Popish darkenesse, which S. *Iohn* foresaw should breake out vpon the Church towards the end of the world, intimated by that Angell (*Rev.* 14. 6.7.) that in the midst of the beasts or Antichrists persecution, was sent with the euerlasting Gospell to preach to them that dwelt on the earth to euery nation, and kindred, and tongue, and people; saying, feare God, and giue glory to him, for the houre of his iudgement is come: Where (in the vnanimous iudgment of best Scholiasts) the Gospels new breaking out by the Ministers of reformation is foretold to befal the Church a little before Christs houre of iudgement. If so, consider thus; Haue not the bright shining beames and Sunne light of the Gospell broken wonderfully out for this last hundred and odde yeeres after its long eclipse and obscuration vnder the interposed veyles of Popish errors? Haue not the Scriptures of late by Gods mercy vindicated their primitiue liberty after so long imprisonment vnder a strange or vnknown tongue, false glosses, Mun-

Chrysost. in Mat. 24.

Col. 1.6.

Theoph. in Mat.

Pareus Omnes in hoc concordant Angelum hunc repræsentare prædicatores Evangelij tem-poribus Antichristi. in Apoc.

Peck, R. 19522a

kish postils and interpretations? Three hundred and threescore yeeres since or vpward it dawn'd in the *Waldenses*. Two hundred and threescore yeeres since the Sunne arose in *Wicklif*, and after successiuely by *Hus*, *Luther*, *Zwinglius*, *Oecolampadius*, *Caluine*, others, how it hath shined more and more vnto this perfect day? So that now (blessed be God) tis got vp into the very Zenith and verticall poynt of our Meridian, where it diffuseth and darts abroad its enlightning and refreshing beames into the whole Hemisphere of the Christian world, increasing onward dayly euen vnto sauage climates, as if God meant now speedily to finish his worke, to cut it short, and to dispatch with a trice what hee meant to doe in gathering by his word those that are to bee gathered vnto his kingdome. And is this no warrant for coniecture that Christs houre of iudgement hastneth? Tis a signe (we say) the day light drawes onward neerer and neerer by how much thicker and thicker the Cocks of the Village crow: why not this too a probable signe that Christs great day is well on toward dawning, when Gods Ministers euery where doe preach so frequently?

Signe 4. & 5.

4 That generall sleepe of deepe security, like that of the old world before the Flood, and that fearfull Deluge of all-ouerflowing sinne, foretold both of them towards Christs second comming: the first (*Mat.*24.38.) the other (2 *Tim.* 3.2.3.) Now what prediction in all Gods Book was euer fulfilled, if not this? Do yee but let loose your thoughts a little and survey abroad; Did euer any times since the creation of the world sleepe so securely vnder the hatches of outward peace without feare of imminent stormes, or

bath'd

bath'd ſo feareleſly againſt the warme Sunne of fleſhly eaſe, proſperity, Epicuriſme ? Were euer times ſo generally giuen vp to an inſenſible feareleſneſſe of the Almighties wrath, ſo engulft ouer head and eares in the dead ſea of ſecurity, as now they be ? Tell, did euer any age attempt ſuch Babels, ſuch montanous and prodigious proiects of bedlam outrages, let looſe ſuch reines to all heauen-affronting deſperate deboiſtneſſe. was ſo vnrecouerably ſwallowed vp into the inſatiable gulfe of damned prophaneſſe as ours now ? Let but Drunkenneſſe ſpeak if euer it ſunk into that loathſome fog of brutiſh baſeneſſe as now it doth ; Let Pride ſpeak if euer it hoyſt vp ſuch topſailes, hung out ſuch ſtanting flags of profeſſ't vanity; Let Whoredome ſpeak if euer ſo ſhameleſly it ietted the ſtreets, or bluſht ſo little at diſcouered filthineſſe; Let Couetouſneſſe, let Vſury ſpeak (though 'tis like they bee loath) if euer their ſharp ſet appetites were ſo greedily mad vpon a *nunquam ſatis*, or triflingly ſlighted either conſcience or Religion, when ſtanding with profit in competition. Beloued (*horreſco referens*) neuer was the Goſpell or the ſincere and powerfull preaching thereof expoſ'd to that ſcorne that now it is : Neuer holineſſe ſo diſdainfully trampled on both by ſcums and great ones as now it is. The Lords day neuer ſo irreligiouſly daſht out of countenance by prophane libertiniſme, or groaning vnder ſuch cart-loads of countenanc't diſhonors as now it doth. Surely if euer the world were vp to its full meaſure of al impiety, the harueſt of ſin euer full ripe, 'tis now ; and can wee thinke Chriſts ſickle then not ready euen now to be put in to cut and hew downe this luxuriant crop of the worlds prophaneſſe by

his

his instant approach to iudgement?

I let passe Christs predictions of earthquakes, wars, and rumours of wars, as either pertaining to times preceding *Ierusalems* destructions, or if to the end of the world, not more plainly then wofully fulfilled daily. I let passe concomitant signes, contiguous with our Sauiours comming (fearfull alterations in the ayre, darkning of the Sunne, the Moones turning into blood, Stars falling from heauen) for these looke we when the doore is opened, and Christ steps ouer threshold: A generall calling and conuersion of the Iewes, that's thought the last memorable forerunner of Christs second comming, that mystery (as 'tis thought) that *Paul* would haue the Romans not be ignorant of, for preuention of insultments ouer the Iewes, (*Rom.* 11.25) But of this *alij atque alij, aliud atque aliud*, diuerse men diuersly; Some thus think; That this mystery is none other but a particular calling intimated of an elect remnant that God reserued to himselfe among them after their nationall reiection; which calling is successiuely to be continued vntill the ful number of those, that of the Gentiles are to be saued, shall come in, that is, full to the worlds end, before which time the fulnesse of the Gentiles cannot come in. Others otherwise. Not a continued calling at all times, but a generall calling into a flourishing Christian Church of their owne in the last times. Ile not set these two opinions together by the eares. Thus resolue wee; If such a calling or conuersion of Iewes the Apostle intimates, which hath at all times been successiuely continued since their generall reiection, of some elect indiuiduals namely among them to the faith (which is not only the iudgment of many learned

Mat. 24.7. Acts 2.19 20.

Mat 24.29.

Signe 6.

D. *Williams* of the true Church, *l.* 5. *c.* 19 20. *Marlorat. ex Hyperio & Musculo.*

Iunius. D. Willet. Aretius.

learned, but very consonant to the whole Chapters drift) then fauours this place no prediction of any thing to behappen Iewes more at the last times then hath at any time; and so their conuersion no more a signe of Christs second comming then is a continued conuersion of some indiuiduall Papists to the true faith since the generall reuolt. But if on contrary not the continued conuersion of some scattered indiuiduals, but a generall recollection of the whole nation into one visible flourishing Christian Church before Christs comming be conceiu'd (though perhaps not necessarily) the Apostles meaning; though we grant it a signe, yet as for the manner of it no man knowes how it may bee done, so neither for the time how soone or suddenly. So that the issue will bee, that notwithstanding this imagined returne generall of Iewes not yet fulfilled, nothing hinders but that Christ may bee very neere at hand, euen *before the doore.*

Reflect now backe.. Vnite all together in your thoughts. And now that you see all but one at most of Christs forerunners passed, γινώσκετε ὅτι ἐγγύς, *know that he is neere, euen at the doore.* Mat. 24. 33.

But what meane I ranging in such spacious fields of euidence for this truth, since that (as *Paul* said to *Agrippa*) οἶδα ὅτι πιστεύεις, *I know you beleeue it.* Giue leaue to draw homeward then, and from these premises to lodge some practique inferences in your soules and consciences. Acts 26.27.

And here (Beloued) shall I begin with that vse of our Sauiours neernesse, that Saint *Peter* presseth (2 *Pet.* 3. 11.) *What manner of persons namely ought wee then to bee in all manner of conuersation and godlinesse?*

Peck, R. 19522a

neſſe? or with that which *Paul* and *Iames* ſuggeſt, (*Heb.* 10. 30. 37. *Iam.* 5. 7. 8.) Patience therefore, courage, cheerfulneſſe, reſolution, conſtancy vnder croſſe, for that the comming of the Lord draweth nigh, and he that ſhall come, will come, and will not tarry: or with that which Saint *Iohn* intimates (*Rev.* 22. 20.) doubling of our deſires therefore, and of our ſpirituall faintings and longings after Chriſts glorious appearing in act? I confeſſe theſe vſes as for deduction genuine naturall, ſo for contemplation ſweetly comfortable, for Chriſtian practice needfully conſiderable; But thus,

Vſe 1. First, what floods of terrour ſhould this Doctrine of the great Iudge his neerneſſe ſluce into the flintieſt heart of any impenitent Belialiſt that lies yet wallowing in the ſtinking puddle of his reſolu'd prophaneneſſe vnder the inſenſible guilt and ſpreading gangrene of his ſinnes vnpurged, vnreformed? A guilty malefactor doe but tell him of the Iudge in circuit, and how trembles he at the tidings? and can ſuch heare of Chriſts neere approach, the dreadfull Iudge of all the world, and not quake and tremble? What City's that, that when ſome irreſiſtible and all-conquering enemy is got nigh the gates, and ready to enter will not begin to ſtartle and beſtirre themſelues? and can ſuch ſtretcht out on the bed of ſecurity, take ſuch deep naps in their ſinnes when Chriſt their victorious enemy, the Almighty conquerour of the whole world ſtands now before the doore, and with his rod of iron (vnleſſe repentance preuent) is ready to cruſh their bones in peeces, & as a Iudge implacable turne them headlong into the horrid and eaſleſſe dungeon of euerlaſting darkneſſe? O that I were

Gen. 18. 25.

Pſal. 2. 9.

ſome

some strong-lung'd Trumpeter amidst the armies of *Israel*, some able Belman that could ring this peale but lowd enough in the deafe eares of all such graceleſſe and vngodly ſecurelings, that thus put farre from them this euill day, that letting all thought of future summons to Christs great Assize, runne at six and seuens, minde nought for the present but their bathing and drenching in the full streames of pleasure, bratery, profits, and other fleshly contentments, neuer dreame of iudgement, or of Christs neereneſſe to it? Howsoeuer, stands here any such that looks me now in face, or heares me speaking, שמעו זאת come and heare. Stand forth a while, and let me bespeak your thoughts a little.

Amos 6.3.

Sic loquuntur Rabbini cum auditorem ad diligentem rei conſiderationem invitare ſolent Schindl.

You drunkards of *Ephraim* first, and tospots Ale-knights, that are so mighty to yot downe drink, and to tun vp Ale by gollons into your fleshy barrels; that relish no felicity beyond an Ale-bench, and empty out all both your gifts and meanes and credit into the pot and pipe; O that your thoughts when afafter your drunken naps returned to themselues againe, could but looke forth a little and ken this neerneſſe of Christ the generall Iudge of men, that ere long will dash all your pots in peeces, will strat your merriments, dissolue your drunken crews, and send you packing where not a drop either of small drinke or water to coole your bladdering tongues. The like thought made *Belshazzar* tremble, and wil't not you?

Isa.28.1.
Isa.5.22.
Dan.5.6.

You proud Fantastiques next, you generation of light-skirt Fashionists that by your mostrous disguiz'd trappings haue cleane dasht modesty out of countenance, & for want of vertue, the antient luy

Peck, R. 19522a

of true Nobility, haue nought elſe to ſhew for Gentilities challenge but ſlaſhes, cuts, louelocks, ſtrips and gorgets, &c. O could you but beleeue Chriſts inſtant neerneſſe! but beleeue the haſtning of his day of vengeance, when all your changeable brauery and flanting vanity muſt be taken downe, your buſhy plumes be made ly in duſt, your hayry fleeces be torne from your heads as fit tow for fire, and your new-fangled immodeſt faſhions (whoſe weekely variety hath well nigh non-pluſt the deuils quick'ſt inuention) ſhall be pluckt off your backs, and your ſelues ſtript naked of all your ornaments, be made ſtand pewling, howling at his barre of iudgement. *Pauls* bare diſcourſe of this ſame iudgement, though farre off then, made proud *Felix* tremble. Cannot the reall neerneſſe of it now, make your hearts to quiuer?

Acts 24.25.

You vncleane Aldulterers and impure Libidiniſts whoſe eyes are full of luſts, and hearts minde nothing but the bed of ſtrange loue; you that wayt for the twilight when none may ſee, skulk into corners to conceale your dalliance, and aſſemble your ſelues by troopes into harlots houſes. What a cooling card ſhould this doctrine be to your luſtfull heates, your day of account that's iuſt at hand, Chriſt the dreadfull Iudg that ſtands now at doore! at whoſe fearfull appearing the filthy bookes of your polluted conſciences muſt be al vnclaſpt, your hidden works of darkneſſe to your eternall ſhame bee laid all open to the world, and your ſelues, that now ſo burne with the fire of luſt, be burnt ere long in the fire of hell.

2 Pet 2.14.

Iob. 24.15.

Ier. 5.7.

You irreligious Sabbath-libertines, you that ſo nauciate Gods ſacred ordinances, & as if the Sabbath were but a ceremony, or rather ſome feaſt of *Bacchus*,

doe

doe by your vncurb'd diſorders make the Lords day the deuils, the market day of your ſoules a play day for your luſts; come heare and tremble. Behold that Iudge at hand, euen at your heeles, who himſelfe will vindicate the diſhonours of his day, conuert your paſtimes into the ſad dumps of horror, and for the holy reſts that you haue denied him, adiudge you to eternall reſtleſneſſe in the lake of hell.

You black wide-mouth'd ſwearers, that from the open ſepulchres of your impure throats belch out vnmeaſurably the Sulphurious damps of blaſphemies, oathes and curſes, that haue more of God and Chriſt the Iudge in your tongues then in your hearts, and thinke that diſcourſe wants grace that wanteth oathes; come, dare ye any longer ſpit ſuch diſhonours in the face of him that's now at hand, as a ſwift witneſſe againſt you, and will exact a moſt ſtrict account euen of euery idle word: Or can you heare of him (whom you ſo often by your oathes and curſes rampant haue attempted as t'were to pluck downe from heauen) now ready in flaming fire to breake through the clouds, to erect his Throne for iudgement, to ſummon you all to his great Aſſize, and your ſilent thoughts within you not guſh or tremble?

Mal.3.5.
Mat.12.36.
2 Theſ.2.8.

You flinty hard-hearted Vſurers, you that haue enlarged your deſires as hell, that are as death and are neuer ſatisfied, that lend your money to men, but your ſoules to the Diuell, the Diuels chiefe ſtewards, or rather Theeues, that haue skild your ſelues for theeuery, from Magicke Principles (tis like) and haue learned to rob by the black Art: when ſitting warm-clad in your counting houſe, or at the fire, not wag-

Hab.2.5.

ging a foot, to any mans seeming, can yet play the theeues twenty, forty, an hundred miles off. You that with your iron teeth and brazen nayles, do grind
Isa. 3.15. the faces of the poore, & rauen like Vultures vpon the guts of the needy; that can gallop post to hell, though as heauy laden with poore mens curses, as your coffers with bags. Oh that your hearts were but capable of my Texts impression! or could beleeue the exceeding neerenesse of the great Iudge his comming, who (if you run on) is sure to meet you (farre worse
Numb. 22. then did the Angel, *Balaam*) with a vengeance: at which time, what, O what a terrible thing will it be eternally to be adiudged to that fiery furnace, where
Mat. 13.42. your soules must burne, your bodies frie, your coyn melt, your bils, and bonds, and pawnes, and morgages, be cast in to adde fuell for a greater blaze: and where a guilty stinging conscience, as a greedy worm must bee euer gnawing vpon your fresh bleeding hearts, as heere your remorselesse consciences did like vultures gnaw vpon poore mens bones.

You graceles scoffers, and persecutors of the Saints, you sonnes of *Ismael*, and brood of *Herod*, that with the malice of your rayling tongues slat vp the dirt of reproach into the face of purity, and flout at that in others without which your selues shall neuer see
Heb. 12.14. God, that brand the sincere and discreetest endeauors of a mortified life with the opprobrious stigme of needlesse precisenesse, and (to make it more odious) Puritanisme, though nere so Canonicall. Come heare and know you first borne and elder sonnes of
Psal. 96.13. *Belial*, your iudgment sleepes not. For he commeth, for hee commeth that will iudge the earth, before whom mockers shall bee made to know that holi-

neſſe, not Atheiſme, is the way to heauen; when thoſe whom now you run ſuch deſcants on, and with bittereſt ſarcaſmes laugh out of countenance, accounting their liues (with the fooles in Wiſdome) madneſſe, your owne eyes ſhall with enuy and wonder ſee numbred among the children of God, and their lot to be among the Saints. Wiſd. 5.

You couetous pinching muck-wormes that pant ſo after the duſt of the earth, and bury your hearts in dunghils, that make the world your God, and your ſlaue your maſter, that make gold your hope, and ſay of fine gold, thou art our confidence; that thirſt after profit as your ſweeteſt happineſſe, and ſell a good conſcience for a thing of nought; that are indebted to none more then your ſelues, and doe runne in arrerages to their backs and bellies that depend vpon you; that cloſe vp your eares as faſt as your purſes from the cries of the poore, and bethink each expence by your life time to a pious vſe as the nex way to bring both you and yours to the pariſh. Loe the Iudge at hand that will require an account how you imploy'd his talents, and can your hearts endure or can your hands be ſtrong in the day that the Lord wil deale with you, when from his dreadfull Throne he ſhall thunder, ſaying, Come, where's the honour you haue done your maker with any your ſubſtance? where's any my members that you haue fed when hungry, that you haue cloath'd when naked, that you haue viſited when ſick? when you for anguiſh hanging your heads, ſhall curſe your couetouſneſſe to the pit of hell. Your owne experience ſhall tell you then, how little good 'twill doe you to haue had the whole world when (alas) you muſt loſe your ſoules? Amos 2.7. Iob. 31, 24. Ezek 22.14. Pro. 3.9. Mat. 25. Mar. 8.36.

You

You griping *Nimrods* and kine of *Bashan*, that oppresse the poore and crush the needy, that build houses by vnrighteousnes, and chambers by wrong, that raise your estates out of others ruines, that vse your neighbours seruice without wages, and giue him not for his work, and rack your rents on tenter-hookes, and extract fuell out of your tenants browes and bones for your excessiue pride and brauery; that couet mens fields with *Ahab*, and will take them by deceit or violence; that euen eat the flesh of the people, and flay their skin from off them, that break the backs of your neighbours, and chop them in peeces as for the pot. With what face dare you longer lift vp your hornes, and like cloud brushing Cedars so insolently ouer-looke your neere bordering shrubs, and thickets of the forrest? Well, know that he's at hand whose comming is terrible as an army with banners, before whom the very mountaines quake, and heauens tremble: he's at hand that will put bridles betweene your teeth, and bore your iawes with hookes, that will chase you for feare, and for the glory of his maiesty into the holes of rocks, and into the caues of the earth, when he shall but once arise to shake terribly the earth.

Amos 4. 1.

Ier. 22. 13. Ibid.

Mic. 3. 3.

Cant. 6. 10.

Ezek. 38. 4.

Isa. 2. 19.

But whither swim I in particulars? would God (in a word) both you and all such others as neuer yet laid their wayes to heart to put away the euill from before their eyes, could no more but this, call off your thoughts a little from all other obiects, and in some silent night enforce vpon your hearts some liuely apprehension, but either of that generall summons ere long before Christ the Iudg, whence none exempted, or but that strict *examination* of each your

wayes,

wayes, where not a thought ſhall ſcape, or but your vnanſwerable *conuiction*, when not the leaſt excuſe ſhall be found; or but Chriſts thundering prolation of that moſt iuſt and deſerued Sentence, *Goe yee curſed, &c.* or rather the mercileſſe and horrid *execution* of that ſentence vpon all wicked and impenitent reprobates; when from the place of iudgment, roaring, blaſpheming, curſing, they ſhall be hal'd and drag'd by their tormented tormentors, the griſly hags and deuils of hell, into that burning *Tophet*, that lake of fire and brimſtone, where the worme neuer dieth, and the fire neuer goeth out. Would not theſe thoughts goe nigh to vndoe the couenant betweene you and hell, call home your wandring affections from the pleaſures of ſinne, and gally back your galloping reſolutions from out of the broad way to hell? Or but thus, ſuppoſe (a ſuppoſition too, that for any thing we know, ſome of vs that ſtand here liuing, may *in eſſe* ſee ere long) ſuppoſe (I ſay) that at this inſtant, while I am ſpeaking and your ſelues hearing, you ſhould looke ſuddenly vp, and lo both heauen and earth beginning to blaze, the Sunne darkning, the Moone becomming blood, & Chriſt the Iudge in flaming fire, with his traine of Angels appearing in the clouds, the white Throne now ſetting, the Archangell ſent out, the Trumpet ſounding, the ſummons giuen, and the dead ouer whom ye now ſit or ſtand peering vp from out their graues by little and little, (their heads firſt, then their ſhoulders, their whole bodies next) ready to goe forth the Church to meet Chriſt in the ayre; would not your blood guſh, the reds of your guilty conſciences riſe hereat? would not the lock ings of your ioynts be ready vnlooſe, and your knees

Mar. 9. 44.

Peck, R.

ſmite one againſt another ? would you not ſtand as men ſtruck in head, or as people at your wits end for feare what would become of you, be ready to run euery one (who could) to ſeeke holes to hide in? How, O how would now your ſinnes allow'd, vnpurg'd, vnrepented, riſe vp in armes ſuddenly, and making with full ſpeed towards each your mindes and memories, raiſe vproares there and hurliburlies vnexpreſſible ! How would you now cry out, what, O what haue we done, woe, woe, vnto vs, for the day of the Lord is come, euen the great day of his wrath is come, and who ſhall be able to ſtand? Would theſe things (were they really in act) thus ſtartle your thoughts, and ſhall their vndoubted imminency or neernes deter you nothing from your ſinnes ! Well, thus I diſmiſſe you. Reſolutions to ſinne without ſpeedy repentance ſhall finde that day of Chriſts appearing ἡμέραν μὲν ὀδυνερὰν, as *Chryſoſtome* termes it a heauy day, yea the heauieſt day that euer was · not of feaſting, be ſure, but mourning ; not of laughter, but howling : a day not of mercy, but iuſtice, wrath, diſtreſſe, trouble, deſolation, darkneſſe, gloomynes, euen to all ſuch fooliſh virgins as neglecting tendred opportunities, ſhall without the oyle of repentance and faith in their lamps, bee found vnready, vnprouided. But

Ier. 8. 6. Reu 6. 17.

Chryſoſt. Hom. in Secund. Aduent. Dom.

Zeph. 1 15. Mat. 25. 3.

Vſe 2. Secondly, howeuer this doctrine of our Sauiours neereneſſe ſounds little comfort to any impenitent wretches that ly ſecure in the indulg'd practice of continuall ſinning, yet am I not a meſſenger of ſweeteſt tidings to euery penitent and humbled ſoule among you reconciled to God in Chriſt ? What, O what refreſhing torrents of tranſporting gladneſſe

may

may the meditation hereof (me thinks) ſtreame into the channell of his heart? Why come then, rouze vp your thoughts a little, and contemplate a while vpon that heauenly and ſweeteſt happineſſe of yours ready now to be reuealed. What? is Chriſt ſo neere? euen at the doore? Think then with mee but on your tedious warfare that ſhall now bee accompliſht, your painfull ſufferings that now ſhall end, your inuincible though heart-ſadding corruptions that now ſhall vaniſh, your teares of ſorrow that ſhall be now wip't off, your vnpittied grieuances that now ſhall bee all remedied. Think with me, but vpon your crowne of righteouſneſſe that ſhall be now put on, that neuer-ſetting day of happy eternity that ſhall now ariſe, your heauenly triumph that ſhall now begin, your happy exchange of the rags of ſinfull frailty for the welcome roabes of refining glory. O that glorious proceſſion of yours ere long amid the ſinging Saints, going forth to meet him comming to be your Iudge, who came at firſt to be your Sauiour! O thoſe extaticall leapes of your reioycing hearts at the firſt aſpect of the face of Chriſt, thoſe ſilent holy wonders at that dazling maieſty that was once ſo clouded with deep obſcurity? Or think if you will but vpon thoſe rauiſhing embracements that then ſhall bee between Chriſt and you, thoſe Angelicall welcomes, thoſe Hierarchique greetings between Chriſts traine and you, thoſe melodious raptures and ſongs of deliuerance wherewith the whole army of Angels and crowned Saints ſhall with you congratulate the approach of Chriſt. Are theſe no motiues to fire your hearts with holy gladneſſe at our Sauiours neerneſſe? I let paſſe the ſights that ſhall then be ſeene, the ſplen-

Iſa. 40. 2.
Reu. 7. 17.

Peck, R.

dor of Christs Throne that shall be then erected, the admirable order of his Iudiciary proceedings that shall then be vsed, Christs gracing your persons in the very face of your foes by your high aduãcement, when taken vp to be Assessours with him in iudgement vpon the wicked, priuiledges of blisse transcendent beyond expression. Tell me then, can a betrothed virgin that longs for vnion with her beloued, grieue at the neere approach of her mariage day, a captiue bee heauy when his day of deliuerance is come, a weather-beaten mariner bee pensiue at the sight of his hauen, an exile be sad when his coronation day drawes neere? and should any penitent renewed humble soule that hath made peace with God be lesse then triumphantly ioyous at Christs neere approach, that is his hauen after so many tempests, his crowne after his disconsolate banishment, his mysticall, yet sweetly familiar husband that vnto all eternity will communicate the delights of that heauenly loue that passeth knowledge. What Hosannaes were sung at Christs riding to *Ierusalem* but vpon an Asse, and meanly, and no Halleluiahs now at his hastened comming in the clouds mounted on the wings of the winde, and crowned with the refulgent beames of sparkling glory? when but the Arke of the couenant of the Lord came into the campe of *Israel*, what ecchoes rang the earth at their reioycing shouts! But now a greater then the Arke is comming, Christ the sonne of God himselfe, and not as at first, poore, meane, contemptible, but cloath'd and deckt with maiesty and excellency, arrayed with glory and beauty, and this to pronounce that gladsome sentence that shall put you into the eternall abode of blisse vn-

Mat. 21. 9.

1 Sam. 4. 5.

Iob. 40. 10.

changeable,

changeable, *Come ye blessed of my father, inherit the kingdome &c.* and should wee not ἀναπίπτειν καὶ ἐπαίρειν κεφαλὰς, looke vp, lift vp our heads for ioy, as knowing the day of our consummate redemption hereby drawes nigh? Goe let *Haman* alone with his Court-preferments, *Belshazzar* make merry with his magnificent feasts, let *Nabal* alone gladding himselfe with his wealthy in-comes: Christ, when but once appearing in his glory, brings thee other aduancements then in the Courts of Princes, other dainties then at great mens tables, other riches then in the chests of worldlings, that soule-sweetning peace that passeth all vnderstanding, that enrauishing ioy that is vnspeakable, and full of glory. Come, what is't that should hinder then from swallowing downe this doctrine of our Sauiours neerenesse to iudgement, as the sweetest cordiall that was euer taken. But let mee ad to your thoughts; Is not the day approaching, when no sooner shall Christ, that stands now at the doore, step in to iudgement, but that your mortality shall be quite swallowed vp of life, and your soules and bodies set fully free from all sinne and suffering, from all feare of hell, of Satan, and losse of Gods loue, shall with Iubiles and songs of triumph from the Throne of iudgement bee vsher'd along through the clouds into the great Kings orient Presence chamber of sweet eternity: where once set, O the golden paue ments that your feet shall walke on! the beauteous obiects that your eyes shall feed on! the sweetest harmonies that your eares shall heare, and be enamour'd on! the fulnesse of content that your soules shall ioy in! the heauenly companies with whom (locking arme in arme) you shall follow the Lamb where ere

Mat. 25. 34.

Luk. 21. 28.

Hest. 3. 1.
Dan. 5. 1.
1 Sam. 25. 2.

Phil. 4. 7.
1 Pet. 1. 8.

2 Cor. 5. 4.

Peck, R.

he goes! O thoſe palmes of victory that ſhall be put in your hands, thoſe rich maſſy Diadems that ſhall be ſet on your heads, thoſe long white roabes of purity that ſhall bee put on your bodies, O thoſe Chriſtall ſtreames of vndefiled pleaſure that your ſoules ſhall ſwim in; running ſweetly-freſh along the banks of eternity from out that inexhauſt fountaine of life and beauty, the neuer-too-much-admired Trinity! Come, can you heare of this, and your hearts not be enlarged with ioy, or your mouthes with ſongs at the vndoubted tidings of Chriſts inſtant neerneſſe, when the happy fruition of all theſe priuiledges, with thouſands more, ſhall be fully exhibited? *Peter* enraviſhed, ſaid, *Tis good to be here*, when hee ſaw but a glimpſe; what will you ſay when at Chriſts appearing you ſhall haue the full view, nay and fruition too of all his glory?

Mat. 17. 4.

Vſe 3. But now for generall inſtruction, thirdly. Since Chriſt's ſo neere, euen at the doore, let me aduiſe with *Amos*, הכון לקראת אלהיך *prepare to meet thy God O Iſrael.* High time to looke about when the enemy ſtands at gate, and for malefactors to ſtudy or prepare their anſwer when the Iudge is ready to ſit. You haue been *præmoniti*, forewarn'd; bee now *præmuniti*, forearm'd too, like wiſe virgines, with your lamps trimmed, your loynes girt, your lights burning, to watch and await his comming. Once thus. That day cannot bee farre, and like a thiefe in the night, it will come ſuddenly; which if it preuent our preparation, *actum eſt*, we are vndone for euer. Come then in all humble boldneſſe in my maſters name, I challenge all your reſolutions to the ſpeedy practiſe of theſe ſpecialties.

Amos 4. 12.

Rev. 16. 15.

1 Preaduertency. Make Christs comming the continuall subiect of your watching thoughts; bee euer musing on't in time aforehand. *Feriunt minùs visa eminùs*, dangers forethought are better escaped; and Cities are safest when still imagining the enemy at hand. Οὐκ ἀφίησιν ἐμπεσεῖν said a Father of the meditation of iudgement, it preuents its danger as foresight of a pit the falling into it. Set yee then Saint *Ieromes* Bell to each your eares, let that bee alwayes pealing in your sleepy thoughts, a *Surgite mortui, venite ad judicium*, arise ye dead, and come to iudgement. It kept him waking; so it may do you. *Chrysost.*

2 Selfe-inspection. Officers if but comming to search, many hye home to see if any thing bee there like to be found vpon them that is not fitting: Should we not doe so here? The Iudge of all the world is euen now at hand to search and take view of all our wayes. Goe, speed you home then into your selues, שימו לבבכם lay each your hearts vpon your waies. Take the candle of Gods word, goe instantly, looke into the closets of each your consciences, search euery corner of your hearts, turne and tosse vp all the out roomes of your liues; see if any sinne lie lurking there indulg'd, allow'd, cherished; pride hypocrisie, lust, drunkennesse, bribery, oppression, couetousnesse. No looking the Iudge in face with comfort, where none of Gods but the deuils goods shall be found vpon you. Hag. 1. 7.

3 Humiliation. He that would not then suffer for sinne, must now sorrow for sinne. Goe then turne your heads into waters, and your eyes into fountaines of teares, πρὸ τοῦ τιθῶσι θρόνοι θρῆνον ἐπιδέξατε saith *Chrysostome*. Before the Thrones be set vp, set vp Threnes,

or

or lamentations for your sinnes, both of hearts and liues. Goe humble your selues for the pride of your hearts, away with the spoiles of the poore out of your houses, mourne in secret for your oppressions: ἐνδύνδυτε, be reuenged of your lusts in sackcloth and ashes: let your eyes runne downe with teares, and your eye-lids gush downe with water that haue erred through wine, and through strong drinke haue beene out of the way. With the Israelites lament after the Lord, sue out for peace ere the decree come forth; seeke reconcilement while he's yet in the way: enter resolutions, couenants of finall farewels euen to the very darlings of your bosomes; φθάσατε μεγυσίαν, thus preuent the Iudge his comming. Nay slack no time. Too late to sue for peace when the battell's begun: to stand wiping out blots and blurs when the bils must be taken, or think vpon weeding, when Christs sickle shall be in a reaping.

Isa.28.7.
1 Sam.7.2.

4 Adherence to Christ crucified: Chicken, how hasten they when the Kite is comming, vnder the wings of the Hen; and Doues to the clefts of the rocks when the Eagle's in sight. So runne you by faith vnto Christ your Sauiour that desire to speed well before Christ the Iudge. Doe thus in a word. Let your humbled soules groaning vnder the heart-pinching burdens of all your sinnes, deuolue and throw themselues into the meritorious armes of your indulgent Sauiour, bleeding for you on his crosse: with wrestling *Iacob* enclaspe this Angell of the New couenant, let not go til you haue got his blessing. Send out your faith like some *Noahs* Doue to returne you tidings by the Oliue leafe of inward peace, whether the waters of Gods wrath bee all exhal'd and dryed

R Gen.32.

Gen.8.11.

vp

vp by him the Sunne of righteousnesse: with good *Iehoſaphat* what ere troopes bee comming, ſay, עליך עינינו *yet our eyes are vpon thee.* Christ in the Gospell is Gods present to penitent sinners: make faith your hand to reach out and take him. Christ is that brazen Serpent lift vp for healing; let faith bee the eye of your sin-bitten soules to looke vp vnto him. Christ is a rock, your faith must hide you in its clefts. Christ is the branch, your faith must lodge you vnder its shadow. He's a Vine, your faith must insert you into its stock. No condemnation to them that are thus by faith in Christ, (come when he will) but passage rather from death to life.

5 Moderation. Twas Christs owne caueat; *Take heed to your selues lest at any time your hearts be ouercharg'd with ſurfetting, and drunkenneſſe, and cares of this life, and ſo that day come vpon you vnawares.* Luk. 21:34. Goe then, lure off the eager and greedy Vultures of your immoderate appetites from the carions of fleshly contents, pluck off your horse-leech affections from the breasts of the world; pin vp, diet your insatiable desires from glutting on these things below; thrust through the loynes of your earthly-distracting cares; crucifie, strangle your delights in the bewitching pleasures and profits of this life. Full stomackes dispose to sleepe, doe not fit for watching; and woe be to you if Christ step in and take you napping.

6 Sanctity. You must now walke with God, that would then sit with Christ; now sow in the spirit, that would then reape life; now write vp the fayre characters of good works in the bookes of your con- Gal 6.8.

Peck, R.

sciences that would haue them fayrely legible at the day of account, to your euerlasting comfort. Goe on then like wise Merchants, emproue your stockes of grace, adorne your high calling with all sauing fruitfulnes in well doing. δράμετε τῶν ἁμαρτιῶν ὀξύτεροι. (saith an Ancient) out-run your sinnes (as *Iohn* did *Peter* to our Sauiours Sepulchre) by an vnwearied coursing on in the paths of piety to God, mercy and loue to your brethren. Cals not the Apostle eternall life the crowne of righteousnesse? righteousnesse must then precede where the crown must follow; and if according to our works iudgment shall at last be executed, that Axe, be sure, will spare no tree that beares bad fruit.

Chrysost. Iob. 20. 4.

2 Tim 4 8.

Rom. 2. 6. Mat. 3 10.

7 Time makes me let goe a seuenth; προσκαρτέρησιν τῇ προσευχῇ, continued assiduity in prayer, that which keepes in the fire of habituall graces, and enliuens desires of Christs second comming.

Colos. 4. 2.

8 Faithfull attendance on each your places, that's the eighth and last. Schoole boyes when but hearing their Master's comming, how hye they to their places, and ply their bookes, lest taken tardy: and stands it not vs in hand now that Christ stands at the doore, with the strayned nerues of our best industry and faithfulnesse to be doing in our places, those especially wherein God hath set vs for speciall aduancement of his glory? Account must bee giuen vp of each our Stewardships, the employment of each our talents must be most strictly look't into. Blessed, O blessed then shall that seruant bee whom when his Master commeth, he shall finde so doing.

Luc. 16. 2. Mat. 25. 19. Mat. 24 46.

¶ Goe

¶ Goe on then first yee sonnes of Leui, who haue submitted your shoulders to the great work of preparing soules for the iudgment of the great day, goe on ὡς ἐργάται ἀνεπαίσχυντοι, as good workmen that shall not need at that day to be ashamed; approue both your selues and doctrine to God and your peoples consciences; ὡς λόγον ἀποδώσοντες, as they that must giue account. Take to you *Zacharies* two staues Beauty, Bands, Mercy and Iudgement, and feed your flocks. Preach the word. Be instant in it, in season, and out of season, that is, as the Syriaque (בזבנא ודלא זבנא *bezabno wadla zabno*) seem to sound it, as well when the people will not abide to heare it, as when they will. Let your Bels bee heard in your sound of doctrine, your Pomegranates seene in your patternes of godlinesse. Beloued, our Lord and Master is now returning after his long absence, and stands at the doore. His reward is with him, either a crowne incorruptible for our faithfull labours in his Vineyard, or full vials of wrath to bring vpon our heads, the blood of all those soules that through our insufficiency, lasinesse, scandalousnesse haue miscarried, perished.

2 *Tim* 2.15. 1 *Cor* 4.2. *Heb*.13.17. *Zach*.11.7. 2 *Tim*.4.2. *Reu* 22.12. *Ezek*.33.6.

Go on you Heroës, you Ancients of the people, our worthy Magistrates, that haue taken the sword into your hands, and the gouernment vpon your shoulders; vnhood your eyes to the sight of sinne; vnsheath your swords and hew it in peeces; do valiantly, as Gods Vicegerents, in your Masters cause, not fearing the face of sinne or men. Know this; Your places all with your exact accounts of them must be giuen vp before Christ the Iudge that's now at the doore, and ere long will enter. And here giue leaue a little to bespeake you Reuerend and our Learned Worthies, whom clad in Scarlet Maiesty the supreme Iudge of men hath plac't as Iudges on his politicall bench of iudicature. What *Iehosaphat* to his, let mee to you our Iudges, ראו מה אתם עשים take heed what ye doe. Tis not for man but for the Lord ye iudge, whom be sure you haue *præsentem inspectorem, futurum Iudicem*, your present beholder, and future Iudge. Set, continue then his feare before your eyes. Take to you Heroique spirits and rise vp stoutly against the monsters of this age, drunkennesse, whoredome, murders, blasphemies, Sabbath libertinisme, filching, swearing; Stand you in the streame a little, stop you the current of the time. Bee like this great Iudge your Master, ἀπροσωπολήπτους, ἀδωροδόκους, whom intuition neither of persons may sway, nor of gifts corrupt. Let iudgment runne downe as water (that's free for any) and righteousnesse as a mighty riuer (that feares no colours.) I le adde but this, what *Paul* to Masters in behalfe of seruants, καὶ ὑμῶν ὁ κύριος, so here, καὶ ὑμῶν ὁ κριτὴς ἐστὶν ἐν οὐρανοῖς. Euen you haue a Iudge in heauen too, before whose iudgement ere long your selues must stand as doe others here before yours.

2 *Chron*.19.6. *Amos* 5.24. *Eph*.6.9.

And you our worthy Iustices let me bespeak you too; Go on I beseech you to make good your noble Titles by your practice, *Doing Iustice*; We yeeld you your honourable stile, *Custodes utriusq; Tabulæ*. But seeke

Isa.56.1.

Peck, R.

seeke the promovall of Gods honour then; aduance his worship in whose roome you be, and before whose dreadfull Throne your selues must appeare ere long. Encourage vertue, looke big on vice, set the point of your swords at the breasts of those captaine sinnes, dunkennesse, and prophanation of the Lords day. Let the attracting Loadstones of your good examples draw or rather win conformity from the people; and practise not in your selues what you should punish in others.

You learned Lawyers, Counsellours, Atturneyes, Iury-men, and who euer else whose concurrence needs for furthering an Assize, suffer you too (I beseech you) a word in season. You are now preparing, to sollicite causes some, some to plead, some to search and enquire out matters of fact and misdemeanours: Take this memento to the Castle with you. Christ's neere at hand, euen at the doore, and these for ought you know may be the very last acts, matters, causes, that euer you are like to deale on. Do then vprightly; *Fingite adstantem Judicem*, imagine Christ before you alwayes, and as a Iudge opening the doore, and stepping in to iudgement. In a word, Consult with conscience, conscience with the word of God, lest when you haue done pleading or dealing for others, none at Christs comming bee found to plead for you. Take all in summe. Christ the Iudge stands before the doore, will enter suddenly; in his hands the keyes of life and death, of saluation or damnation to euery man woman and child in the world. Bee wise in time then, put not this euill day too farre off. *And what I say vnto you, I say vnto all, watch.* O Lord make, O make vs fit and ready for this thy comming, and then come when thou wilt. *Euen so come Lord Iesus, come quickly.*

Amos 6.3.
Mar. 13.37.
Rev. 22.20.

FINIS.

THE SPIRITVALL PLOWMAN.

OR, THE ART OF SPIrituall Fallowing.

Deliuered in a Sermon at St *Peters* in *Exon*, Iune 24. 1631

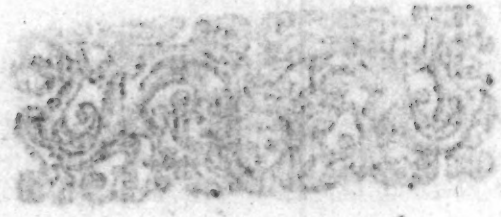
BY

Rychard Peck, Master of Arts, and Minister of Gods word at *Columpton*, in *Devon*.

LONDON,

Printed by *Thomas Harper* for *Ambrose Ritherdon*, and are to be sold at his Shop in *Pauls* Churchyard at the Signe of the Bull-head. 1632.

19522a
Peck, R.



TO THE BEST AFFECTIONED, Mrs *Mary Arscot*, wife to the Right Worshipfull *Edmund Arscot* Esquire, High Sheriffe of the County of *Devon*, true grace and glory.

Worthy Mistresse,

IT may seeme vnsutable with your Sex and Rank to commend a Treatise of Fallowing to a Woman, such a Woman. But no matter. Women somewhere pretend this way as much skill as men, and shame not sometimes to goe forth into the field to hacking. This poore messenger therefore admit I beseech you as from my Master sent to hire you to work as well as others; if not to plowing, at lest to hacking; but thus interpreting. The field you must worke in must bee your heart; the furrowes to be beaten vp, your sinnes, corruptions, lusts; the sword of the spi-

19522a
Peck, R.

rit (Gods word) your mattock; your taske mortification. If wages you looke for, no doubt at Euening, when your work is ended, the Penny-Royall of eternall life. Come, shame not such honest paynes for your spirituall liuing; We stick not oft-times other wayes to bestow much more on temporall.

Columpton April 30.
1632.

Your VVorships
in the best bond,
Rychard Peck.

HOSEA 10. 12.

Break vp your fallow ground.

MAns heart in its first integrity was of so rich a mould, that as a field which the Lord had blessed, without enforcement by any supernaturall dressing, it freely yeelded the most goodly crops of all, euen the faireſt graces; created (it seemes) and and put into so diuine a temper, that grace became as naturall then, and propagable as corruption now. Soone after when as that old theefe the Deuill had by his serpentine subtilty beguil'd man of this his field, as *Ahab Naboth* of his Vineyard, and had but got it in possession, 'twas mar'd instantly; of a fruitfull field it became a wilderneſſe, and ruinous heapes of a well-watred garden. Since when, instead of the good wholsome fruit of grace and righteousneſſe, the naturall burthen thereof in all mankinde hath beene none elſe but the filthy stinking weeds of all sinne and wickednesse. So that now, if euer we expect the harueſt of any future happineſſe, wee must bid finall farewell to all hopes of any inherent strength and naturall power thereunto, and must cast about for extrinsecall and aduentitiall helps, in fallowing and

19522a
Peck, R.

plowing of this field vp, whereby prepar'd and fitted for the ſeed of ſauing grace, it may bring forth at laſt the happy harueſt of eternall peace, and ioy, and glory. *Break vp your fallow ground.*

For coherence of which words with former, I minde not to draw your thoughts farther then this preſent verſe, which is ſpent in two maine generalls,

1 An Exhortation.

2 a Motiue.

1 In the Exhortation the Prophet inuites the Iewes to repentance and newneſſe of life vnder a threefold continued Metaphor of plowing, ſowing, reaping. (*Sow to your ſelues righteouſneſſe, reap in mercy, break vp your fallow ground,*)

2 The Motiue is an importuning opportunity; (*for it is time,*) amplified by its

1 *Quid*, what to doe, (*to ſeeke the Lord*)
2 *Quouſq;*, how long, (*till he come and raine righteouſneſſe vpon you.*)

You ſee now in what ranck ſtands my Text: a branch namely of the Prophets exhortation, and indeed the firſt for order of nature, but for order of words the laſt: ὕστερον πρότερον. Whoſe Logicall ſenſe and order conceiue thus. *Sow in righteouſneſſe, reap in mercy*: and to the end you may ſo, both ſow and reap, doe this; *break vp your fallow ground.*

The parts of the words are two,

1 A painfull act, (*break vp*)
2 A tough obiect, (*your fallow ground.*)

In handling whereof here's all Ile doe,

1 Explaine the words by reſoluing the Allegory.
2 Next giue their ſumme in ſome doctrinall propoſition, and ſo lanch forth.

For

For the first, that shall be dispatcht in the answere of three questions. 1

1 What's this ground we are to break vp? *Quest.* 1.

Tis answered. Our hearts: called ground perhaps for these or the like causes. *Answ.*

1 For site and position of place. The ground or earth is the center of the great world: the heart is the middle center of man the little world.

2 For natural temper and constitution. The ground naturally is cold and dry; so naturally our hearts: icy-cold in good things, without feruency, heat or warmth of affection in holy duties: and drie for want of the sap and moysture of originall righteousnesse, whereby like dry earth, they are vnapt wholly (in regard of any inherent actiue power) to take any impression of grace.

3 For naturall tendency and motion: The earth naturally tends alwayes downeward. So naturally, our hearts downewards, only to the world and earthly things.

4 For its indeterminate and generall aptitude of bearing and bringing forth. The ground (you know) is always in trauel to bring forth one thing or other, if not good, yet bad, and that of diuers kinds: thorns, briars, nettles, thistles, dockes &c. So naturally, our hearts, prone to produce one thing or other, though not good, yet certaynly bad, and that of diuers sorts too. Pride, hypocrisie, lust, enuy, couetousnesse, reuengefulnesse, &c.

5 Lastly, for its need of culture or manuring vnto fructification. The ground with vs naturally sends forth nothing but weeds. No fruit nor corne without paines in dunging, liming, dressing, plowing, planting

19522a Peck, R.

ting, ſowing : So neither our hearts without paines in mortification, any ſauing fruits of good life. There's the firſt queſtion, what's the ground.

2 If this ground be our hearts, in what ſenſe then *fallow, fallow ground?*

Let me premiſe ſomewhat for ſetling the literall ſenſe, and then the anſwere. Fallow ground to bee broken vp, in the naturall ſenſe of the word, is not (here) that ground that's already fallowed, and now a ſecond time to be broken, as the Engliſh tranſlation would at firſt ſight imply it : but ſuch ground as being not before plowed, muſt bee now new broken vp, and lie fallow till ſeed-time, as the originall נִיר נִירוּ doe ſeeme to ſound it, which ſignifie the fallowing or breaking vp of ſuch a peece of ground as was not before either at all or lately, at leaſt, plowed vp: and ſo the words to be taken as if ſet into this frame, *Novellate*, fallow or break vp a new your fallow ground: that is, that ground of yours that is to lie for fallow.

This premiſ'd, now take the anſwere. Our hearts may be called fallow for the reſemblance perhaps betweene what things muſt bee done to our hearts, and what is done to ground in fallowing. Ground that hath layn leigh (as Plowmen call it) and is intended for corne the next yeere after, Husbandmen at the Spring before doe break and plow it vp, where lying till ſeed-time turn'd vp againſt the Summer Sunne, the weeds doe die, the ſpine rots, the ſower earth that was vnder ſweetens, and the ſoyle becomes more breeth and open to receiue ſeed. Here's fallowing, and ground thus dealt with, fallow ground. Now ſo muſt our hearts bee ſerued. Vp muſt they bee plow'd and broken, that after ſome expoſall to the influentiall

influentiall operation of the ſpirit of bondage, the cruſty ſpine of their naturall hardneſſe may hereby be mollified, the weeds of their luſts withered, their ſower leauen of malice ſweetned, themſelues with *Lydiaes* opened; and in a word, fitted, prepared, ſeaſoned, to receiue with efficacy the ſeed of the Goſpell, that engraffed word, that is able to ſaue our ſoules, and ſo may haue our fruit vnto holineſſe, and our end euerlaſting life. There's the ſecond queſtion, why our hearts are called fallow.

Acts 16.14.

Iam. 1.21. Rom. 6.22.

3 What's diſtinctly meant by this fallowing or breaking vp of the ground of our hearts, or how i'st done?

Queſt. 3.

This will be knowne, *in ſpiritualibus*, if wee firſt conſider what is needfully required to the act of fallowing or plowing *in agreſtibus*. Them I conceiue theſe foure; 1 The plow to breake with. 2 The Plowman to hold the plow. 3 The teem to draw. 4 The goad-inch to driue. The like muſt here concurre to our ſpirituall plowing.

Spirituals: Field-buſineſſes

1 The plow. This may bee and is ſometimes the outward croſſe: more ordinarily the doctrine of the Law, whoſe plow-ſhare is its commanding diuine authority that enters and pierceth into the ſoule and ſpirit: its culter the threatnings, that as a ſharpe two-edged ſword diuides and cuts the heart in peeces.

Heb 4.12.

2 The Plowman, we may conceiue two of theſe, { 1 Primary. 2 Coadiuuant.

Primary (I meane *in ordine mediorum* Primary) is the Miniſter, that holds forth the word of life, and in a faithfull and conſtant miniſtery preſſeth the word on the hearers hearts, turning and directing the ſame variouſly on this hand and that hand, as he ſees need,

Phil. 2.16.

Peck, R. 19522a

either of exhortation or reproofe of Doctrine, correction or instruction.

Coadiuuant (and whom my text meanes specially) is euery hearer himselfe, who from the Ministers lips must by fayth, generall and particular, take this plow in hand, apply and put it into the ground of his heart, and there let it worke after the manner of a plow, ripping, rending, breaking vp.

Mal. 2. 7.

3 The Teem that drawes. They these?

1 The Vnderstanding. That goes foremost, without whose foregoing intellection or apprehension, nothing can be done at all for conueying or drawing of the word into the heart.

2 The Will. That followes the Vnderstanding by its elicite acts, willing and embracing what the Vnderstanding hath apprehended, and by its imperate commanding and mouing the feet to come, the eares to heare, the whole body to wait and stay it out.

3 The Memory. By whose trusty helpe the plow of the Word is kept and held fast when once tis in the heart.

4 The Affections, (as reuerence, feare, loue, hatred, anger, sorrow, &c. These being stirred enforce deeper impression vpon the heart. All which Teem vnited together with the yoke of the spirit of bondage, fastned to Historicall faith, concurre ioyntly to the pulling or drawing in of the Law into the heart.

4 The Goad-inch that driues. That's the conscience, by whose checking, pricking, and smiting power as by a Goad, the Vnderstanding, Will, Memory, and Affections are stir'd vp to do their duty.

On all this now the breaking vp of the ground of

our

our hearts will be this, euen as that properly is plowing, when the ground or ſoyl (by ſome Sool or Plow ſet thereunto, guided by the Plowmans hand, drawn by Oxen fitted and ſtirr'd thereto) is broken and turn'd vp. So here when by the terrors of the Law in the miniſtery of the word diſcreetly and powerfully preſſed, wee by the actiue powers of our mindes and conſciences applying and enforcing the ſame vpon our naturall and ſtony hearts, doe cut and break them vp, and with a kinde of violence do pluck in ſunder our hearts, and luſts one from t'other, making rents, ruptures, and diuiſions in the very thoughts and motions of the ſame; you may take this in briefe the ſpirituall fallowing and breaking vp of the fallow ground of our hearts. *Break vp your fallow ground.* Thus of the queſtions for explanation of the words. The next thing that we are to fall vpon, is the ſumme of the words in ſome doctrinall concluſion. Be that this. That

Euery Chriſtian muſt become a Plowman. *Doctr.*

Beloued, take me none otherwiſe then you muſt take the Prophet, ſpiritually, and the meaning thus. That wee muſt deale with our hearts in humbling them, as Plowmen with their ground in fallowing. We muſt rend them, (ſaith *Ioël*) muſt mortifie them, (ſaith *Paul*) muſt humble them, (ſaith *Peter*) muſt crucifie their affections and luſts, (ſaith the Apoſtle) muſt circumciſe and take away the fore-skin of them, (ſaith *Ieremy*) In a word, muſt break them vp, (ſaith our Prophet here.) But demand you how in plaine propriety of ſpeech without Allegory? Thus.

Ioel 2.13. Rom. 8.13. 1 Pet. 5.6. Gal. 5.24. Ier 4.4.

If firſt wee can enforce vpon our hearts the through ſenſe and feeling of our damnable and

19522a - Peck, R.

forlorne plight by nature.

If secondly by a free and full acknowledgment of our wretched condition, wee can impartially accuse, arraigne, and condemne our selues for the very least of our sinnes, as guilty of being damn'd for euer.

If thirdly vpon this sense and full acknowledgement our hearts within being prickt, can sigh with bitternesse, can melt with sorrow, can cry for griefe of heart, and mourne greatly.

If fourthly vpon all this our hearts becomming sensible both of the need and sweetnesse of Gods mercy, with the Israelites can lament after the Lord, and with *Dauids* heart can bray and pant after the waterbrookes of his refreshing mercy in the blood of Christ.

1 Sam. 7. 2.

Psal. 42. 1.

If fiftly as in the old creation the Firmament diuided the waters from the waters. So if in this beginning of new creation, this sorrow for our sinnes and thirst of pardon can make such diuisions in our resolutions within, and carriages without, that wee can truly say of our selues, as the yong man in the story of himselfe to an inticing harlot, *Ego non sum ego*; Both hearts and lines are chang'd and altered. Here's the Art and method of rending, mortifying, crucifying, humbling, circumcising, and fallowing of our hearts, or of dealing with them as Plowmen with their ground in fallowing. So that as in regard of Euangelicall grace to bee now sowne, wee had need bee Seeds-men, in regard of the crop of future glory, wee desire to be Harueſt men: so in regard of our barren hearts to bee here broken vp, wee must turne Plowmen. You looke for reason.

Gen. 1. 6.

Reas. 1. 1 Why? are we not seruants at our Lord and Masters

sters beck? subiects and vassals at our Kings command? Tis hee commands vs to put our hands to Plow. *Thus saith the Lord of hosts to the men of Iuda and Ierusalem: Break vp your fallow ground, and sow not among thornes*: and shall wee not resolue obedience. The Centurion (you know) sayes to his seruant, but goe, and hee goeth; to another but come, and he commeth; to another doe this, and hee doth it: and should wee like vntamed Heyfers draw back from the yoke; nay, when he that made vs bids vs, when he that bought vs with the inualuable price of his owne blood, commands vs? But if the Lords command be no sufficient tie

Ier 4.3.

Mat.8.9.

2 Let our owne necessity bee a second reason to euince the duty. And here doe yee but thinke with me on these three specialties, 1 The naturall indisposition of our hearts vnto any fruitfulnesse in weldoing, without this plowing. 2 Our losse of labour in sowing vpon neglect of plowing. 3 Our hopelesnesse of harueſt in case we plow not, and thence iudge our necessity of becomming Plowmen.

Reas 2.

1 The naturail indisposition of our hearts vnto any fruitfulnesse in weldoing. I appeale to the cleanest heart of the deerest of all Gods Saints, if out of its abundant selfe-experience it will not say with the Leper, *vncleane, vncleane*: if out of its truest sense of its owne secret inherent filth and rottennesse it will not proclayme it selfe vnapt vtterly for the least crop or handfull of saving goodnesse. You know what the Prophet sayes of it; *The heart is deceitfull aboue all things, yea and desperately wicked*. You know what the Lord obseru'd it to be; *Only euill, and that continually*. Which howeuer in its primitiue purity,

Brasich 1

Leu.13.45.

Ier.17.9.

Gen.6.5.

Peck, R. 19522a

faire as the Moone, fruitfull as *Lebanon*, as a valley spread forth, as a garden by the riuers side, as a tree which the Lord hath planted, like ~~those of~~ *Nebuchadnezzars* tree, whose leaues were faire, and the fruit thereof much: Yet now since *Adams* fall, both Scripture and wofull experience can too truly tell vs, that nought but the nettles of reuenge, impatience, wrath; nought but the docks of pride, lust, hypocrisie; nought but the thornes of couetousnesse, worldlimindednesse, and the like are the naturall burthens this ground now beareth: nay, suppose that restraynning enforcement, that ciuill culture or education yeeldeth, yet what can all this? perhaps nip the tops of these weeds a little: but that their stalks or at least their roots, that they without this initiall worke of Gods spirit, should be pluckt vp or quell'd and kill'd (κθ' αὐτὸ I say) it cannot be. Had wee not neede become Plowmen then and plow, and breake vp our hearts? But here's not all:

Num. 24. 6.
Dan. 4. 12.

Branch 2.

2 The losse of labour in sowing the seed of the Gospell vpon our hearts while they lie vnfallowed, and not broken vp, see that next. And here consider, will not the weeds and briars of vnmortified lusts in our vnbroken hearts so choak the seed, that it will not come vp? so suck and draw away the moysture of holy thoughts, motions, ciaculations, prayer, that it will not nourish the roots? so keepe off the Sunne-beames and showres of all sensible influence of spirituall comforts, that they will not cherish the blades? so clip and cling about the stems of outward performances, that they will not sauingly either spring or spread? At least, will not the vnsauory and stinking weeds of our corruptions by this meanes suffered, multiply,

multiply, grow bigger and ſtronger, till the whole field of our hearts ouerrun herewith, become nought but a receptacle for ſnakes, a poſſeſſion for the Cormorant and Bitterne, an habitation for Dragons, and a couert for Owles. Vndoubtedly, that field that's cloy'd with theſe inconueniences, whatcuer ſeed the Husbandman beſtowes thereon, will bring in but poore profit at the yeeres end. Is there no need of plowing then and breaking this field vp? Iſa. 34.13.

3 Adde laſtly our hopeleſneſſe of any harueſt elſe. Beloued, did euer any reape where no ground was till'd? doth God exalt where none are humbled? raiſe where none deiected? or crowne where none hath ſuffered? So neither is the harueſt of true ioy and peace either inchoate here, or conſummate heereafter to be expected in our naturall and carnall hearts not firſt till'd and broken vp. The harueſt of ſpirituall ioy growes not but out of the ſeed of teares; and this ſeede takes root kindely no where but in the ground of ſorrow for ſinne. Therefore he that would bring his ſheaues in his boſome with him, muſt firſt goe on this way weeping. Hee that would haue his heart bound vp in the bundle of life, muſt haue it firſt thus broken. Hee that would earne a rich and euerlaſting liuing indeed, muſt ply this calling: and he that would ſhout as with the ioy of harueſt, muſt fet about this plowing. Was it not thus in the conuert Iaylour? he ioyes you know as in the day of harueſt, but the plow had firſt been in his heart. *Sirs what ſhall I doe to be ſaued?* So the conuert Iewes (*Act.* 2. 47.) A plentifull crop (tis like) they reapt of ſpirituall gladneſſe. But Saint *Peters* plow had firſt beene in and prickt their hearts. They had plowed and ſown Branch 3. Pſal. 126.5. Ver. 6. Acts 16.34. Ver. 30. Ver. 37.

in

19522a
Peck, R.

in teares before they reapt in ioy ; and truly to say what both Scripture and true experience yeeldeth, tis a granted maxime with me, that that peace and ioy whereby is hatched in vs the beginning of heauen here, euen that peace of conscience which passeth all vnderstanding, and that ioy that is vnspeakable, and full of glory, are in all Gods elect (Adult) the vndoubted consequents (propinque at least) of this initiall sorrow for sinne : and without this antecedent, all seeming ioy and peace in true esteem but bastards. Now tell then, is there no need of plowing, where such a crop is lookt for ?

Phil.4.7. 1 Pet 18.

Obiect. O yes ; but tis God must doe it; (may some obiect) the arme of our owne strength is not sufficient for this kinde of plowing.

Solut. True ; but will hee that made thee without thee, saue thee without thee, or are wee as stocks without all obedientiall capability, that Gods beginning and working by vs as instruments should exclude all voluntary (though actiu'd) agency in vs ? or what ? must Gods sole efficiency be a plea for our sluggishnesse ? No ; *Nos operamur* (sayes *Austin*) tis wee that work ; so here, tis we that must plow : *quanquam Deus in nobis operetur operari* ; though God doth worke all this our worke both in and by vs. And since we be simply passiue only in the first, not in the vlteriour instants and acts of this spirituall plowing, shall we with *Solomons* sluggard hide our hands of endeauour in our bosomes, and looke when this harueſt will drop into our mouthes sleeping ? Well then, vnite all together that hath beene said, and returne word on what equity the doctrine standeth, That euery Christian had need turne Plowman. But

Isa.26 12. Pro.19.24.

we

we haſten now to ſome vſe of all. And

1 For Information. Muſt euery Chriſtian become a Plowman? deale with his heart by humbling it, as Plowmen with their ground in fallowing? the truth then of two principles will bee from hence apparant, the one whereof Speculatiue, the other Practique. *Vſe 1.*

1 The Speculatiue, this doctrinall Aphoriſme. That the ordinary παρασκευὴ or preparatiue to true and ſound Euangelicall conuerſion, is by hauing our hearts firſt humbled and broken vp by the Law. We muſt firſt haue this Plow to break the clods of our hard hearts before the ſeed of the Goſpell will take kindly. As the needle makes way for the thred; ſo here muſt the Law for the Goſpell: and the Goſpell comforts not ſoundly where the Law hath not firſt humbled throughly. So that tis a wonder with mee what our Antinomiſts meane by their reiecting of the morall Law as needleſſe now. For iudge with me; doth not he giue moſt glory to Chriſts fulneſſe by beleeuing, that hath felt moſt emptineſſe in himſelfe? But this the Law occaſions, while preſſing exact obedience it diſcouers our inability, ſhewing what we ſhould doe, but cannot performe. Is any priuiledged with the remiſſion of ſinnes, but hee that is truly touched with ſorrow for ſinne? And can any be truly ſorry for what hee knowes not of? But this knowledge of ſin is by the Law. Who can ſo feelingly hunger after Chriſt, as he that moſt ſees what need he hath of him? Who will bid ſweeter welcome to the promiſes of pardon and eternall life, then hee that hath felt himſelfe a condemned man, or in a moſt damnable eſtate by nature? Who will ſo ſweetly ioy in the appeaſed countenance of God his reconciled Rom. 3. 20.

Peck, R. 19522a

father in Christ, as hee that hath first apprehended him as angry Iudge in *Adam*: But to all this serues the Law, when from this effect tis call'd sometimes a killing letter, sometimes the ministration of death and condemnation. In a word, what makes vs more capable of grace, then that which most humbles? what more humbles, then that which strips vs of all matter of pride? now what doth this (initially I meane) more then the Law, while it layes open all our spirituall nakednesse, and as a Schoolemaster whips vs out of our selues, thus leading vs to Christ. The Gospell, that brings vs the alone exhilerating cordials and soueraigne physick of our soules; but the Law prepares our stomachs.

2 Cor. 3. 6 7 9.

Gal. 3. 24.

2 The Practique; *viz.* this morall verity. That God will haue none of his be idlers; turne Plowmen rather then doe nothing. *Adam* in Paradice liues not idle, he delues his *Eden*; *Noah* becomes an Husbandman, and plants a Vineyard; *Elisha*, he goes to plow; and we that haue such barren fields within vs haue good cause (I thinke) to be doing too. Tis not for nothing (it seemes) that we are so often called on to bee sometimes labourers in the Lords Vineyard, sometimes builders, sometimes souldiers, watchmen sometimes, and here plowmen, because no place in the market of this world for standing all day idle. Beloued, wee carry that about vs in our breasts that would easily silence all idlers complaints on want of worke; when as the poorest begger that hath not one foot of ground besides, if hee hath but an heart, hath enough (if he be willing to work) to keepe him out of idlenesse all his life long. But what meane I by lighting this dimme candle of *Information* in such intelligent

Gen. 2. 15.
Gen. 9. 20.
1 Reg. 19. 19.

Mat. 20. 1.
Iud. 20.
Eph. 6.
Mar. 13. 37.
Mat 20. 6.

intelligent roomes where tapers burne. Ile blow it out, and light one rather vp in the clofets of your conſciences by a ſecond vſe, and that of

2 Examination. And here let me make bold to intreat you euery one that heares mee ſpeaking, but to turne aſide a little with mee into the ſame clofets, your ſoules and conſciences, and there make ſearch how it ſtands with you about the point propounded. Two queſtions would be here demanded: 1 For thy profeſſion, whether a ſpirituall Plowman yea or no? 2 For thy practice in this profeſſion, what thou doſt herein, whether thy heart bee actually thus broken vp or no?

Vſe 2.

For the firſt. Whether ſuch a Plowman as the holy Ghoſt meaneth in my Text. This will bee thus euidenced,

1

1 By the Tooles. Artificers in *Lacedemonia* (if the ſtory faile me not) were diſtinguiſht when they went the ſtreets by tooles ſeuerally peculiar to each Handicraft: the Smith by his Hammer, the Taylor by his Sheares, the Carpenter by his Rule, the Plowman by his Goad or Paddle-ſtaffe. So here thy profeſſion will be diſcern'd by thy tooles; if a Plowman, by thy Goad or Paddle-ſtaffe; that is, by thy conſcience, thy practique acquaintance with the word, faſting, ſelfe-examination, prayer, reſolutions againſt ſinne, exerciſes of humiliation, mortification, and the like inſtruments of ſpirituall plowing. Now thus. Wouldſt thou goe for a good Plowman, a good and true honeſt Chriſtian? where bee thy tooles, and what be they? what? carrieſt a good tender conſcience about thee? mak'ſt conſcience in all thy courſes? art ſtored with reall knowledge in the word of God?

Marks of a ſpirituall Plowman.

Peck, R. 19522a

mak'ſt vſe of prayer both in Church and family? meditation, faſting, ſelfe-ſearching, often renewed reſolutions againſt thy ſins, and ſuch like badges of this thy Chriſtian occupation? I yeeld thee for thy profeſſion one of the Lords Plowmen. But if on contrary, a ſtranger to theſe, or which is more, an enemy: thou may'ſt be any thing elſe beſides, but what thou ſhouldſt be.

2 By the ſubiect, matter of thy imployments. If we ſee a fellow, come when a man will, with boots or ſhooes in his hand either cutting, ſowing, or mending them, wee'l ſay, ſure this mans a Shoomaker; or one alwayes either making, righting, handling, or holding Plowes, or Plow-ſtuffe, wee'l ſay, ſuch a man's a Plowman. So here: Wouldſt thou haue me ſay, thou art a ſpirituall Plowman? Let mee ſee the thing and matter whereabout thou art buſied moſt? what? is't this? the conſideration of thy wayes? the croſſing of thy luſts? the conquering of thy paſſions? the weakning of thy corruptions? the mortifying of thy boſome and beloued ſinnes? Is't tender of mercy and compaſſion to the poore Saints? Is't acts of ſpirituall improuement, as hearing, reading, pondring, conference, prayer? Is't priuate thoughtfulneſſe how in ſuch and ſuch things thou may'ſt keepe a good conſcience, and not ſinne againſt God? Truly I cannot deeme thee but ſuch a Plowman as my Text meaneth, and the Lord would haue thee. But if on contrary, inſtead of theſe, the things thou art moſt taken vp in bee company-keeping, drinking, whoring, gaming, cozening, ſcoffing, Sabbath-breaking, roaring, ſwaggering, ruffianiſing: go thou may'ſt for an impure carnalift, or Swineheard as thou art;

but

but for a ſpirituall Plowman, or true-profeſſed Chriſtian, certainly yet thou art none.

3 By thy continued cuſtomarineſſe in exerciſes pertaining to thy profeſſion. Wee deigne not him the name of a Plowman that hath held the Sool but once or twice, or neuer turned vp but a furrow or two, but him that makes plowing his vſuall practice. So thee here a ſpirituall Plowman, not if thou doſt but ſeldome lay Gods word to heart, but ſeldome viſit Gods houſe, but ſeldome take thy heart to taske, break'ſt off but ſome luſts, kil'ſt but ſome ſinnes, and thoſe leſſe beloued ones perhaps, and there gin'ſt ouer. But if this taske of ſpirituall plowing bee euen euery dayes work, cuſtomary at leaſt, renewed often as the trade thy ſpirituall life's maintaind by.

4 By thine appetite. If thou haſt a Plowmans ſtomach. You know the prouerbe on one that eates heartily, that he feeds like a Plowman; implying in them a greater appetite then in others ordinarily, which well may be, becauſe of their ſpeedier digeſtion through cold and labour. So here; obſerue thine appetite. Haſt an hungry appetite after the Manna from heauen, the Word and Sacraments? Canſt, when this food is ſet before thee, feed hungrily, euen on the courſer morſels, threatnings and iudgements, as well as the finer bits, the promiſes, and comforts? Can'ſt ſwallow them downe greedily? hide them in thy heart, and be ready to looke for more when that is downe? Certainly as thou haſt the ſtomach, ſo take the name too of a ſpirituall Plowman. But if thine appetite bee ſo cloyd and glutted with other dainties, the profits and pleaſures of this life, that

19522a
Peck, R.

thou haſt no reliſh this way ? If thy corrupt and queaſie ſtomach be ſo nice and dainty, that tis ready to riſe at euery croſſe word, vnable to digeſt ſtrong meat, or the tarter diſhes of Gods threatnings and iudgements againſt thy ſinnes: truly there is none can thinke thee a Plowman by thy ſtomach.

5 Laſtly, by thy skill and knowledge in the Art. He that would be a Plowman muſt haue knowledge in three things incident to that profeſſion. 1 In driuing the Oxen. 2 In ordering the tackling. 3 In holding the Sool. So here. Try. For thy driuing firſt. Know'ſt how by thy Goad of conſcience to prick vp all the powers of thy ſoule (as Minde, Memory, Will, Affections) to do their ioynt and ſeuerall parts for the drawing of the word into the ground of thy heart, not putting thy Vnderſtanding on running too faſt by quickneſſe of apprehenſion ; in meane while ſuffering thy Affections to legge but ſlowly and coldly after ? For ordering thy tackling ; know'ſt how to order thy prayers, reſolutions, vowes, ſelfe-examinations, faſtings, exerciſes of humiliation ? or canſt with diſcreetneſſe right them when ere defectiue for matter, manner, circumſtances ? For thy holding the Sool; canſt hold the doctrine of the Law in thy heart ſo ſteddily and ſtrongly, that it come not vp or riſe out of thy heart, till got to lands end, gone through its worke ? know'ſt when to plow deepe, when more ſhallow in thy heart, as deeper in thine inueterate, grounded and habituall luſts, more ſhallow perhaps in new-come ſinnes ? know'ſt how to ouerturne the furrowes and clods of thy earthly and fleſhly deſires, that they fall not back in againe ? Try, haſt skill in theſe things ? haſt competent know-

legde

ledge this way? In my poore iudgement a ſufficient Plowman. But if on contrary this Practique skill be wanting, what ere thy Notionall be, whether in Diuinity, Law, Phyſick, Philoſophy, or Tongues, thou art yet no complete, but halfe a Plowman. Thus farre for thy profeſſion; whether a ſpirituall Plowman, yea or no.

Now for thy practice ſecondly, triall muſt bee made what thou haſt done as a ſpirituall Plowman vnto the ground of thy heart. In a word, whether that heart of thine be fallowed and broken vp or no. Finde that out by theſe Land-marks following. 2

1 The reall feeling of the Law ſtirring in thy heart. The earth, had it but ſenſitiue life, it would certainly feele the piercing, cutting, and ſtirring of the Plow, when it ſo rips and rends its entrals. Howeuer, yet this truth's vndoubted in conſcientiall Diuinity, that if the Law bee ſtirring in the heart, or hath by its woũding, terrifying & humbling power made any rips or breaches in it, it will ſurely feele. For albeit a child of God in ſome ſwound of ſpirituall deſertion may be much on the mending hand, and vnder the healing plaiſters of the Goſpell, and not ſenſibly feele the ſame: yet reall humbledneſſe vnder the Law or this broken-heartedneſſe, that cannot be without ſome reflectiue feeling: becauſe things diſtaſtfull to ſenſe are by nature more eaſily impreſſiue then things pleaſing: as of ſickneſſe wee are more ſenſible then of health. Thus then. Try. Haſt euer really felt the terrors of the Law ſtirring and working to ſound purpoſe vpon thy corruptions? haſt euer felt the pils of its threatnings, like Phyſick in thy ſtomach, make thy heart to wamble? haſt euer felt how

thy

19522a Peck, R.

thy ſecret vileneſſes diſcouered to thine eyes haue made the reds of thy conſcience riſe ? haſt euer felt how the enforcement thereof, both in the publique miniſtery, and in thy ſecret muſings hath caſt thy retired thoughts vpon ſerious ſelfe-enquiry and debatement, how, and vpon what ground thou ſtandeſt, in what caſe thou art, which way thou art trudging, what is to be done to be ſaued? haſt had ſuch feelings ? then certainly hath the Law been ſtirring in thee, and thine heart beene broken ſomewhat ; though here's not all required. But if inſtead of theſe, thou haſt no more feeling of Gods wrath for thy ſinnes threatned in the Law, then hath an anuile of the hammers blowes ; canſt heare noyſes of iudgements thundred in the word againſt thy reſolu'd prophaneſſe, and like ſome Smiths dog ſleeping vnder the anuile, doſt not ſo much as budge at it ? as a block without any ſenſe or feeling ? thy heart certainly is an vnfallowed, an vnbroken heart as yet.

2 Inteſtine diuiſions made in thy heart. As when the earth is fallowed and broken vp, one part is diuided, ript, and pluckt from t'other. So here ; if thy heart be a broken heart, there will be diuiſions, rents, and ruptures made within : thy corruptions will be pull'd in ſunder, bils of diuorce will bee ſued out againſt them ; eternall ſeparations plodded; two contrary factions (as twere) will bee ſet vp in thee, Fleſh and Spirit the Captaines : the vnderling thoughts, motions variouſly ſiding, ſome with the Fleſh, ſome with the Spirit ; and thy heart falling at ods with thoſe domeſtique enemies, thy luſts, will diſclaime all farther league, hate, diſlike, threaten, plod and conſpire againſt them. But if on contrary, the ſtrong

man

man hath all things in peace, all be quiet within, no mutiny, no wrangling betweene thy heart and lusts, no noyse so much within of ciuill discords and spirituall combates, thine heart yet is no broken heart. Luk. 11. 21.

3 The mastery and vpper hand of thine inordinate passions. As in plowing of ground the spine and weeds that were vpward first are so turn'd ouer, that they fall downe vnder, whereby they rot, die, and wither. So here: Hast thou brought vnder thy vnruly passions, wrath, reuenge, enuy, frowardnesse, impatience, discontentednesse, saying of them as *Debora* of her enemies, *O my soule thou hast trodden downe strength*; hast conquered and trod vpon the neck of thy rebellious appetite? hast laid thy adulterous lustfulnesse vnder thy feet a bleeding? hast kil'd and quell'd the life and power of thy corrupt affections, thy immoderate loue of the world, thy delight in fleshly pleasures, thy selfe-admiration and affectation of disguis'd attire and light-skirt immodest fashions? Thou mayst with comfort conclude to thy selfe, thy heart's a broken heart. But if on contrary, thou bee one that art carried after the vnbridled swinge of vnruly lusts, whirld about which way the impetuous blasts of thy passions driue thee, without resistance? drink'st in vanity as a fish doth water; a shrewd argument of an heart as yet vnmortified, an heart not broken vp. Iudg. 5. 21.

4 Softnesse of heart and tendernesse. Ground (you know) that before the plowing could be hardly pierced with a stick or iron, when broken vp, tis soft and crummy, that you may easily thrust your finger into it. So here. If thy heart be a broken heart, it will be soft, relentiue, tender. Try then. Is thy heart mol

Peck, R. 19522a

lified ? is't ready melt at the experimentall ſenſe of the ſpirituall ſweetneſſe of Gods loue to thee in Chriſt ? Doth it tremble at his word ? doth it dread his iudgements ? Is't eaſily penetrable with Gods finger of correction, that before as Adamant reſiſted the blowes of his rod of iron ? is't tenderly compaſſionate, relentingly pitifull towards the miſeries and neceſſities of the poore ? a gracious marke of a broken heart. But if on contrary that heart of thine bee yet brawnd ouer with inſenſible hardneſſe, vncapable yet of any diſtinct impreſſion either of mercy or iudgement, promiſes or threatnings, heauen or hell, God or the deuill ; thick liſted as yet at the cryes of the poore ? If in a word, inſenſibly hardned againſt all reproofe, thou runſt headlong on in drunkenneſſe, whoring, Sabbath breaking, blaſpheming, ſwearing, cheeuing, lying, ſcoffing, faſhion flanting, ſwaggering, and this with greedineſſe ? a poore euidence (God knowes) of any broken heartednеſſe.

5 Changednеſſe of heart. A field you know when tis newly broken vp, tis quite of another hue and colour from what it was before, all greene before, now all red, or ſomwhat like. So here. If thy heart be a broken heart, twill be alſo another heart, a changed heart (for quality I meane, not ſubſtance.) Let me demand thee then, Canſt finde an alteration in thy heart, a change in thy life, the old man off, the new man on ? Stands the bent of thy diſpoſions quite contrary to the point that before they did, louing now what before thou hatedſt, God, his word, his children ? hating now what before thou likedſt, the pleaſures of ſinne, and deeds of darkneſſe ? A drunkard before, an whoremaſter ; now continent, ſober, chaſte : an V-

ſurer,

ſurer before, a gameſter, a Sabbath breaker, a rayler, a perſecutor; now a reclaim'd man, as forward now and zealous in acts of holineſſe as before violent in ſinne and wickedneſſe? A faire character of a broken heart. But if on contrary, no ſuch change bee to bee found; art the ſame man that thou wert long ſince; a toſpot then, and ſo art yet; a wencher then, and ſo art yet; an old hell-ſcraping vſurer then, and ſo abideſt; a ſcoffer, a perſecuter then, and ſo continueſt; a pinching greedy earth worme then, and ſo remayneſt. Certainly thou art yet as farre from a broken heart as thou art from heauen, and that's far enough.

6 Laſtly. Diſcouery of new corruptions before vnſpyed. A field, you know, when tis broken vp how many ſtones, and moores, and wormes ſhall you ſee appeare that you neither ſaw before, nor thought perhaps to haue had beene there. So here. If thy heart be truly broken, many ſecret luſts and corruptions that lurkt before vnſpied, will now begin to ſhew themſelues. Conſider thus then; How ſtands it with thee? doſt in thy daily exerciſes of ſpirituall purſuit ſtart new corruptions as ſtrange wilde beaſts that thou neuer ſaw'ſt before? doſt ſpy armies in ambuſh peep out that thou neuer ſo much as dreamſt of before? Vpon thy retired ſelfe-inſpections comes that to thy view thou neuer feltſt, at leaſt took'ſt notice of in thy ſelfe before; farther touches of ſpirituall pride, of priuy hypocriſie; more ſenſe of ſecret vnwillingneſſe to good duties, of wandringneſſe of thoughts in prayer, hearing, meditation? more ſenſe then before of hanging inclining neſſe to the loue of the world after regeneration, with the like originall ſpawnes of thy defiled nature? In a word, doſt in thy

19522a Peck, R.

sequestred taske of priuy searching discouer daily more and more the rotten filthinesse of thy polluted heart, and this with griefe? what, O what a sweet χριτήριον is this or marke of a circumcised and broken heart. But if on contrary, thou seest no more stones nor roots, nor wormes, no more secret hardnesse, guilt, rottennesse in thee then before, no farther sense nor acquaintance in the vntowardnesse of thy corrupt nature, no new lurking corruption presented to thy view, but all vnder the luke-warme hide of generall hopes, good intents and meanings vnspied, vndiscouered, it may well be questioned whether that heart of thine as yet, be as a field broken vp or no.

I beseech you search your selues in these alleadged specialties, and consider what I haue said, take aduice and speake your mindes. But

Vse 3. 3 For reprehension. Must Christians bee such Plowmen as my Text meaneth? deale with their hearts as Plowmen with their ground in fallowing, rip, rend, and break them vp? What iust rebuke then doe you bad husbands merit, that neuer minding any such spirituall tillage, suffer the barren ground of your stony hearts to lie from yeare to yeare like the

Pro. 24. 31. sluggards field in the Prouerbs, all ouergrowne with nettles, docks, thistles, rams-clawes, thornes, briars, ignorance, pride, reuenge, worldlinesse, vsury, oppression, lust, hypocrisie, superstition, drunkennesse, whoredome, fraud, dissolutenesse. What meane you I wonder? can you looke for an happy harueſt that intend no paines at all in plowing? for any ioyous crop of glory, that neuer goe about to fit your hearts for grace? Would you haue new wine to bee put into old vessels, Physick bee applyed without preparatiues?

ratiues ? a thred be forced to enter where the needle hath made no way ? a field to beare corne, that was neuer tilled ? or your hearts become sauingly gracious, that were neuer humbled ? Haruests perhaps of peace and ioy you looke for equall with Gods painefullest labour-men ; but where will you haue them grow I wonder ? what ? in the vnmanured ground of those your hearts, ouerrunne as yet with the ranck-smelling weeds of lust, couetousnesse, pride, prophanesse ? Certainly if mariners may gaine their hauen without sayling ; souldiers their conquest without fighting ; coursers their prize without running ; then may you that harueſt without this plowing : But if no entrance at the strait gate, but first by striuing ; no exaltation, but first by humbling ; no healing nor binding vp, but first by breaking and wounding ; no Euangelicall ioy, but first by legall sorrow prediſposing ; then no harueſt of heauenly happinesse, but first by this spirituall plowing of our hearts in the course of mortification. Come, why neglect you then so maine a duty ? tell me, what is't you stand on ? is't a faire season that you would haue to plow in ? alas, how many haue you already slighted, and doe you yet looke for fairer ? D'yee know how easily vpon such delayes, either the frosts of Gods further iudgements may so encrust and harden your hearts that the plow of his word preached will not be able to enter ; or the too much raine, at least, of his punitiue indulgence deliuer them vp into the mire and puddle of all vncleanenesse, to the commitment of sinne with greedinesse, that no Plow neither Law nor Gospell will make any worke in you ? why deferre you to set your limbs to worke then ? The

Luk. 13. 24. Mat. 23. 13. Isa. 61. 1.

Peck, R. 19522a

want of Plowes (with you) can bee no excuſe where euery Pariſh hath a Plow in common. The want of skill no plea, when as habits being gotten by preuious acts reiterated, and skill being the daughter of vſe and exerciſe; if you did but ſet your limbs to plow, skill would follow. Want of leiſure can be no pretence, when ſo many vacancies are often offered you in your ſhops, and when for time you can for your ſelues cut out ſo many idle houres for cards, dice, tables, dancing, bibling, ſmoaking, bowling, tricking, trimming, curling. But let me demand you; Is't not your pride rather and contempt of purity that hinders, who hauing all your life long liu'd people of good faſhion in the world, doe now thinke ſcorne to turne Plowmen? or is't not ſhame and feare of diſgrace that lets you, who liking the trade perhaps could bee content to profeſſe it, but becauſe ſo laſht at by the ſcoffes of the world, haue reſolu'd rather to die beggers, then liue by plowing? or i'st ſome hopes of doing it well enough hereafter? Yes, you'll reſolue with the fooliſh Virgins then to bee buying oyle when the wiſe are entring, then to be plowing when others are reaping; or what? is't none of theſe, but only your loue of eaſe, and conceit of difficulty in the worke that hinders, hard you thinke it to deny your ſelues, to abridge your liberty, to forgoe your pleaſures, to forſake your carnall merriments, your drunken crues, your beloued profits, your right eyes, hands, and feet, to enforce your ſelues on taskes of humiliation, hearing, ſelfe examination, prayer, with ſuch like Lions in the way. Well, ſuppoſe this plowing painefull (as indeed it is) but is not the wages great, and the harueſt gainfull, ioy at laſt vnſpeak-

Mat. 25. 10.

Pro. 26. 13.

able,

able, and full of glory? Suppose it painefull, but will not grace facilitate what's harsh to nature? nay, much of the paine were past, were you but willing once: Well, Ile suppose you willing, and so will leaue Reprouing and Vse.

4 Instruction. And here Beloued, if yee bee willing to become spirituall Plowmen, and your hearts Gods good corne-fields to furnish that great barne, whose builder and maker is God; giue mee leaue to lecture you some few principles for your best furtherance and improuement in it? The whole Art may be abridged into these three short Lectures. *Vse 4.*

First. In the entrance of this Art two things (as precognitaes) must be preconsidered. 1 The nature of the ground to bee fallowed or plowed vp. 2 The best season when to fallow. *Lect. 1.*

1 For the nature of the ground, whether stony, clayey, or sandy: whether the stony ground of an open prophane heart, so call'd for its hardnesse; or the clayey ground of a ciuill heart, so call'd for its smoothnesse and toughnesse; or the sandy ground of an hypocriticall heart, so call'd for its discontinuednesse of parts, being a double heart, an heart, and an heart. They all need a good strong Plow; a sound powerfull ministry to pierce, and rend, and make diuisions within: but of three the hypocriticall being deepest, needs deepest plowing, as eluding easily a shallow and vnsearching ministery. Next to that the ciuill heart, whose smooth, yet tough and thick spine of externall vprightnesse in broken duties of the second Table, easily scaping the shallow skirrings of a weak and cold ministery, needs well nigh, if not equally, as full and powerfull a searching as the hypocriticall

criticall doth. The hardned and open-prophane heart lastly, that (at the first fallowing at least) needs more might and vehemency then depth.

2 For the best season for fallowing. That's the Spring. Tis so in proper fallowing, that so by the benefit of all the Summers heat till seed time, the sowernesse of the soyle may sweeten, the spine rot, and weeds wither. It must be so here in the spirituall fallowing of thy heart, the Spring-tide of thy youth is the fittest season, that through some time and continuance had vnder the Sunne beames or meanes of grace, through some proficiency in a godly life, thy corruptions may the more throughly bee mortified, die, rot, and wither before the euill dayes come, and the yeares draw nigh when thou shalt say, I haue no pleasure in them. Eccl. 12. 1.

Lect. 2. Secondly: Let thy acquaintance with these *praecognita* be seconded with this seauen-fold practice.

1 As a Plow must not be drawne along vpon the surface or top of the earth, but bee inmitted or put into the very bowels of it; so here, see that the word doe not tickle thine eares onely a little, or in at one eare and out at t'other: but with *Dauid* hide, and cause it to enter into thy very heart.

2 As a Plow when put into the earth, must not there stand still, but bee put on working. So here. The word or Law in thy heart must not lie idle, but be actiue, like good Physick for thy soule, must bee made to stirre and work vpon thy conscience, will, affections.

3 As a Plow though in the earth and stirring, yet must be guided and applyed to and fro by the Plowmans hand. So here. The word in thy heart held

by

by thy Memory, must bee guided by thy Vnderstanding, and by thy conscience applied this way and that way; this iudgement against this sinne, that against that; this promise to this act of obedience, that to that; this rule of direction to this practice, that to that, &c.

4 As a Plowman is not wont to stop and turne at halfe way his furrowes, but goes through to lands end, ere he turnes againe. So here in fallowing of thy heart, thou must not break vp the furrowes of thy lusts at halues, mortifying one halfe, but cherishing t'other. But when thou takest a furrow, a sinne in hand, go through stitch with it; see the yonder end of that sinne before thou turne back from pursuing it.

5 As a Plowman turnes vp his furrowes in order, not confusedly, by heapes, or all together; but orderly one after another. So here, thy sinnes must bee throwne vp not by confused heapes, in grosse onely (as saying we are all sinners) as if that were enough, but by distinct and particular acknowledgement of them, that their distinct filthinesse espied may better further humiliation.

6 As the Plow goes vnhappily to worke then when the Oxen either are vnequally matcht, or draw not ioyntly together. So here in this spirituall plowing, the Word in thy heart works ineffectually when the vnderstanding and preiudicate opinion, when the will and sensuall appetite bee yokt like an Oxe and an Asse together; or when the vnderstanding drawes one way, and the will another, the affections a third. Heed must be had then that in their proper places they follow each the other. The vnderstanding foremost, hauing apprehended the word of

Peck. B. 19522a

truth, let the will desire, the affections embrace, the memory keep, and the outward man conforming execute.

7 As the Plowman in plowing makes vse of his Paddle-staffe, wherewith he rids and digs off stroyl that choaks the Culter. So here; take thy Paddle-staffe in hand, daily examination, and often renewed selfe-inspection, and bee euer and anon digging off herewith the stroyl of insinuating hypocrisie, and greedinesse vpon worldly profit, that will bee euer hanging and sticking on, and choak, and dull the edge of the word, that it shall neither pierce nor cut. Thus for thy practice.

Lect. 3. Now thirdly let me but suggest a fourefold Resolution that must attend this practice, and this Vse is ended.

1 Be painfull. Beloued, plowing is no easie taske. It requires the strayned nerues of your best industry. Rebellious lusts are not so easily mastered, nor vnruly passions tamed. Corruptions are not pluckt out of their warme beds with a wet finger; *multa tulit, fecit q*, there must bee much tugging and toyling in the often reiterated acts of humiliation vsed about these stony, rotten and deceitfull hearts of ours before they'll be throughly fitted for sound fruitfulnesse in sauing grace. Resolue then to bee painfull, or neuer take plow in hand.

2 Be early at it. Tis not the least of a Plowmans prayses to be an early riser. His Oxen, you know, must be fed early, and prepar'd for labour; his work must be begun early, lest late setting out in the morning cast him behinde hand all day after. So here, resolue to arise and to be doing early. Let minde and memory timely,

timely, while yet in the morning of thy yonger dayes, be plyed with the food of knowledge and other ſpirituall prouiſion. Set out a plowing while others are yet ſleeping in their ſecurity and ſinnes. No ſmall comfort twill be to haue thy work aforehand. Delayes till the day of thine age bee declining will bring forth ſcarce halfe the work, perhaps hazard the whole wages.

3 Be intentiue. Do what thou haſt to do herein with all thy might. As a Plowman if hee minde not earneſtly what he hath in hand, but goes on gaping and gazing about, the Plow miſcarries, either it leaps vp out of the earth, or runnes awry; either goes too deep, or elſe too ſhallow. So here; hauing once put thy hand to this plow, thou muſt, *hoc agere*, minde thy worke, not look back. No glancing (with *Lots* wife) of the eyes of thy affections backe vpon the world, thy profits, preferments, ſinfull pleaſures, delights, paſtimes. Tis a work that will need the intention of the whole man; a work wherein heedleſſe and needleſſe excurſions of the minde about the ſuperfluities of this life, breed vſually ſuch diſtractions as will make the word either hop vp againe, and vaniſh out of thy heart, or but work impertinenly, confuſedly, coldly.

Eccl. 9. 10.

Luk. 9. 42. Gen. 19. 26.

4 Be conſtant. Hold out this practice to thy end. Neuer giue ouer the trade. Man (ſaith the Pſalmiſt) or a Plowman (if you will) goeth forth to his work and to his labour vntill the euening. So here, vntill the very euening of thy old age, nay the darke night of death muſt thou bee buſie plowing thy heart. No halfe holidayes to be kept at this taske, to leaue work at noones. For vpon what termes is the promiſe of

Pſ. 104. 23.

Bodl. R. 19522a

reaping made? not if we plow but for a ſpurt or ſo, and grow weary of well-doing; but in due ſeaſon we
Gal.6.9. ſhall reap if we faint not. And here's the difference betweene temporall and vs ſpirituall plowmen. They can plow but till ſeed time; but we muſt keep plowing vntill harueſt.

¶ Brethren, I know not how farre I haue entrencht vpon your patience in regard of time. I beſeech you vouchſafe me but a Plowmans liberty, who of a whole cloſe, if hee hath but one or two ſhort ridges more to plow, though it bee time to leaue worke, and he be lookt for home, yet is eaſily diſpenſt with for ſo ſmall a peece rather then to come away and leaue ſo little vndone. So here; I haue but one little ſhort ridge, one ſhort vſe more, and my whole dayes work is ended. Wherefore ſuffer now

Vſe 5. ¶ And laſtly, the words of Exhortation. Beloued, I beſeech you then awake and rouze vp your ſelues out of the ſleepy bed of ſluggiſh ſecurity, come cry
Pro.6.10. no longer, a little more ſleepe, a little more ſlumber, a little more folding of the hands, but ariſe, gird vp your loynes, and away to plowing. Breake vp your fallow hearts, nay make deepe and long your furrowes. Haue you any minde to the motion? d'yee like it? or tell, could you finde in your hearts to bee bound Apprentices at this trade and calling to the Lord, the beſt Maſter in the world to his ſeruants? Well, I know not what your mindes are; how ere
Act.26.29. I truly wiſh it: Nay (as *Paul* ſometimes to *Agrippa*) I would to God that you all that heare mee this day, were not only almoſt, but altogether ſuch as my Text meaneth, and God would haue you bee, ſpirituall Plowmen. Would God all you Merchants were

in

in this ſenſe Plowmen: all you Clothyers, Shoomakers, Taylors, Grocers, Chandlers, Hatters, Sadlers, Plowmen. All you Miniſters, Magiſtrates, Officers, Plowmen: nay your whole City Plowmen, ('twould hinder none your traffique) nay, no ſhame for the King himſelfe to bee ſuch a Plowman. But aboue all, how could I wiſh our idle roaring Ruffians, phantaſtique Gallants, and Gentlemen without a calling, that they would bee pleaſ'd to turne Plowmen, at leaſt, but ſome of that time they ſo waſte in ſmoaking, they would ſpend in plowing. And here, O had I but a motiue that might ouercome al your thoughts for intendment this way. Would you haue me diſcouer you

Motiues.

The benefits firſt that attend this practice? I am not able; yet O the ſweeneſſe of that ſoule-enlarging ioy and peace wherewith (through this heart-following Art) the valleyes of your conſciences ſhall be ſo fild as with corne, that they ſhall laugh and ſing! O the ſweetnes of thoſe mutuall welcomes, & gladdeſt greetings that ſhall bee betweene the Goſpels glad tidings and your hearts thus broken! thoſe enrauiſhing embracements and holy burning conferences that ſhall bee betweene Chriſt and your ſoules when hee ſhall come downe to dine, and ſup, and lodge, and dwell in your hearts thus broken! O the ſweetneſſe of thoſe dazling glimpſes of heauens very beauty, light, and glory that will break out oft-times through the opened clouds of your hearts thus broken! thoſe various-dropping influences of trueſt comforts, that as raine into a fleece of wooll will diſtill oft-times into the thirſty ground of your hearts thus broken!

priuiledges transcendent, beyond expression, yet the prosperous issues of this spirituall plowing. Come, let it bee enough, that the Lord accepts and will not despise your broken hearts. Let it bee enough, that
Psl.51 17. Isa.66.2. God casts his gracious lookes vpon you and vpon your spirits thus broken. Let it bee enough, that this spirituall heart-breaking is the onely preparatiue to
Ier.31.19. sound conuersion and an holy mortifyed life. Let it bee enough, that this spirituall plowing is the very
Iam.4.6. next step to the preferment of grace, the best of all preferments in the world. *Elisha* plowing was made
1 King.19, Reu.1.6. a Prophet; but you thus plowing, Priests, Kings, and Prophets. What will you that I adde more? vndoubtedly, you that thus break vp and till the land of your hearts, when others as runagates doe beg
Pro.28.19. Isa.65.13. their bread, you shall haue plenty; and when others be hungry, yee shall eat. *O fortunatos nimium bona si sua norint Agricolas!* If this preuaile not, I haue done, if

2 The danger secondly on the neglect will not ouercome. And here Beloued looke with mee but on two things:

1 The rank weed of your indulg'd corruptions, and know, that the longer they grow, and are let alone vnmortifyed, the stronger, longer, and bigger will the cart-ropes and cables be, that the Deuill will twist of them, to pull you into hell with; such three-
Eccl.4.12. fold cords as will not be easily broken by your weake armes when either old or dying.

2 Looke next on your vnfallowed ground, your vnbroken hearts themselues, and think on this. That as naturally or temporally there is no reaping, but

where

where hath beene ſowing firſt: no ſowing but where hath been plowing firſt : So neither ſpiritually any crop of bliſſe in heauen, but the rakeings of ſhame in hell muſt bee lookt for of that ſluggard that will not ſet to plow and breake vp his heart by the word on earth. *The ſluggard that will not plow by reaſon of the cold, ſhall beg in harueſt, and haue nothing.* Conſider what I haue ſaid; and the Lord giue you vnderſtanding in all things. Pro.20.4.

Errata.

Page 4 line 13 read נורו *ibib. l.18.r.Nouellate p 5.l.16.r. them. p.8. l.13.r.Hart. p 10.l.3.dele thoſe of. p 23.l 15.r moares p.24. l.8. r. vntowardneſſe. p.26.l.10.r.bibbing. p.27.l.26.r.of the three.*

19522a